THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

ADVENT SONG.

By Frances R. Havergal.

Thou art coming, O my Savior!
Thou art coming, O my King!
In Thy beauty all-resplendent,
In Thy glory all-transcendent;
Well may we rejoice and sing!
Coming! In the opening east,
Herald brightness slowly swells;
Coming! O my glorious Priest,
Hear we not Thy Golden bells?

Thou art coming, Thou art coming!
We shall meet Thee on Thy way,
We shall see Thee, we shall know Thee,
We shall bless Thee, we shall show Thee
All our hearts could never say!
What an anthem that will be,
Ringing out our love to Thee,
Pouring out our rapture sweet
At Thine own all-glorious feet!

Thou art coming! Rays of glory
Through the veil Thy death has rent,
Touch the mountain and the river
With a golden glowing quiver,
Thrilled of light and music blent.
Earth is brightened when this gleam
Falls on flower and rock and stream;
Life is brightened when this ray
Falls upon its darkest day.

Not a cloud and not a shadow,
Not a mist and not a tear,
Not a sin and not a sorrow,
Not a dim and veiled to-morrow,
For that sunrise grand and clear!
Jesus, Savior, once with Thee,
Nothing else seems worth a thought!
Oh, how marvelous will be
All the bliss Thy pain hath bought!

Thou art coming! At Thy table
We are witnesses for this,
While remembering hearts Thou meetest
In communion clearest, sweetest,
Earnest of our coming bliss.
Shewing not Thy death alone,
And Thy love exceeding great,
But Thy coming and Thy throne,
All for which we long and wait.

Thou art coming! We are waiting
With a hope that cannot fail;
Asking not the day or hour,
Resting on Thy word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure:
Certainty shall make us strong,
Joyful patience can endure.

Oh, the joy to see Thee reigning,
Thee, my own beloved Lord!
Every tongue Thy name confessing,
Worship, honor, glory, blessing,
Brought to Thee with glad accord,
Thee, my Master and my Friend,
Vindicated and enthroned!
Unto earth's remotest end
Glorified, adored, and owned!

Communications.

For The Messenger.

THE ZWINGLI CELEBRATION.

The time may be too short to give full effect to the celebration of Zwingli's birthday so far as the general public is concerned, but it is not too late to turn it to good account for our Reformed Church. It will serve to stimulate the historical sense of the Church, and that in itself is a matter of vast account. We felt that in a very marked way in the tri-centennial of the Heidelberg Catechism. The salutary effects of that celebration remain amongst us to the present day. Our people were made to realize that the Reformed Church that had its origin in Germany is not a body of ephemeral growth. It has gone through the trial of centuries and been thoroughly tested. Its history reaches back to the heroic age of the Reformation. The spirit of that epoch was revived, and it came as a benediction from the silent past.

The coming Zwingli celebration will, in a measure, have the same effect. It will bring us into more conscious living connection with a portion of the Reformation which stood out in freshness and originality quite as marked as did the Reformation in Germany under Luther. Zwingli was the leading, heroic, spirit in Switzerland, as Luther was in Germany. The movement that he led was not borrowed or copied, but it sprang up independently on the classic soil, and amidst the free spirit, of Switzerland. Though smaller in area than Germany, Switzerland was not a whit behind in all the elements that wrought for the elevation and progress of the religious and humane interests of Europe. So far as the popular element was concerned, and the spirit of liberty, it stood in advance of Germany. The latter was, indeed, much trammeled by the prevalence of the aristocratic spirit. Luther, though himself a man of the people, nevertheless felt that the Reformation could not be trusted out of the control of the princes. In Switzerland the spirit of liberty was as fresh and invigorating as its pure mountain air. The movement there laid hold more fully of the people and the spirit of it wrought at the same time for political as well as religious freedom.

It cannot but be greatly beneficial to our churches and people to be brought into conscious living relation to this historical movement. The Reformation truths will be made to burn in a new flame as congregations listen to the recital by their pastors of those times that tried men's souls. Such recital will lead them back to the pure beginnings of one branch of their Church. The noise and turmoil of the busy present will be hushed into silence by the great work of that heroic time in the world's history.

Such a celebration will serve greatly to bind our Church together in closer unity. We think it was eminently fitting that the Peace Liturgical Commission joined its recommendation with that of the District Synods on this subject. The peace movement has done much already to deliver us from the divisions into which we had drifted, and bring about a new feeling of harmony and good will. The recent unanimity of the Commission in their new work may be expected to strengthen the spirit of peace that already has come to prevail. This celebration will exert a most salutary influence in the same direction. Who can estimate how far it will tell in preparing the way for harmonious action on the subject of the liturgy by the General Synod next spring? It looks very much like a new call of Providence to our churches to study the things that make for peace. The celebration will be a new rallying point of unity. It will revive in all hearts the great vital points in our common Protestant faith, and lead us to make less account of differences on minor issues.

It will also afford our Church an opportunity to place its origin and history in a clearer light before other Protestant bodies. We complain that our Church is not known and understood by denominations around us. That much inexecusable ignorance in this matter prevails cannot be denied. We are often made to feel that there must be lamentable neglect somewhere in the study of Church History in some of our large seminaries, when ministers of Churches, such as the Presbyterian, inquire of the origin of the Reformed Church. The times of this ignorance, it is to be hoped, are rapidly passing away. Such a celebration will afford an opportunity to spread light on one of the sources of our Church at least. Our pulpits and our periodicals may introduce the great Swiss Reformer to a more intimate acquaintance with other denominations.

Other benefits will readily suggest themselves. We were glad to receive a service, prepared for the coming celebration, from our enterprising Publication House in Philadelphia. Let our pastors immediately begin their preparations. It may be all the better that but a short time is given for such preparation. Let it take up and incorporate into itself the spirit of the Christmas and New Year celebrations, and we shall hear from all portions of the Church that it has been a success. It needs no great worldly show. Let it be especially for our churches, and may it awaken a true revival of religion, pure and undefiled, in the hearts of all our people!

ZWINGLI.

For the Messenger.

LETTER FROM JAPAN.

No. 4, TUSKIJI, Tokio, Japan,
Nov. 3d, 1883.

Dear Doctor:—In my last I gave you an account of our trip across the ocean, how we were met by Bro. and Mrs. Gring on board our ship, and by them taken to their home to remain with them for awhile to rest and to wait until our own home should be ready for occupancy.

I can now report that we moved into our house on the 15th of Oct., and are by this time pretty well established in it, and both initiated in the beginning of the study of the Japanese language, which we find, acording to expectation, exceedingly difficult.

It might be interesting to our people at home to know how their missionaries live, what they eat and how they fare in a general way. In many respects we fare better than was anticipated. We live in a comfortable house built after the manner of those we lived in at home. Sunlight being of such special value out here, houses are usually built with large bay windows, verandas and conservatories, so that we get as much of sunlight as possible, and have places to expose our garments and bed-clothes to the sun, which otherwise will soon become moldy. The houses as a rule, have large yards around them with shrubbery, trees and flowers. This is characteristic of the Japanese. They love plants and flowers, in which their country abounds in great and gorgeous varieties. In humblest homes and around the rudest huts may be seen flowers and a few vines creeping over the door or around a small fence.

Every foreigner's house, and the houses of the better class of natives, has its servants' quarters, a small hut standing back of the main building. Here usually lives a Japanese family. The man is the cook, and his wife assists him in general house work. This is a part of life in Japan, and any one attempting to live differently so as to do his or her own house work, as women mostly do in America, would lose caste, and so far, his influence among this people. So that "Nolens volens" you enter into this arrangement.

The family living with us are Christian people. They are present and take part in our morning family worship. While Mrs. Moore and myself sing English, they sing the corresponding hymns and tunes in Japanese. While we repeat the Lord's Prayer in our tongue, they repeat it in theirs. Thank God that so many tongues which once sung praise and said prayers to idol gods that can neither hear or answer prayer, now sing our sweet Christian hymns and utter words of prayer to the one true God who is a prayer hearing and a prayer answering God, the Saviour of all men!

Living in Japan may be said to be high. Rents are enormous; foreign houses renting from forty to seventy-five dollars per month. Butter imported from America or Europe, costs sixty-five cents per pound. Coal from twelve to fifteen dollars a ton. Wood bought in bundles ready for the stove, is correspondingly dear, and so also many others of the necessaries of life (necessary to a foreigner, for the natives live on rice and fish) are high in price.

In Tokio and Yokohama there are general stores, some kept by foreigners and others by natives, where all kinds of goods and provisions are sold, so that if you have money you can buy almost anything you need or desire. This makes missionary work in Japan more expensive than in some other parts of the world. But then it counts more when you make a convert from among the Japanese than it would among many others of the heathen nations. Not, of course, that their souls are more precious in the eyes of the Lord, but because being such a progressive and intelligent people, their influence, when once Christianized, will be correspondingly great, and they will aid much in spreading the gospel among others of the eastern nations. To day, the 3d of Nov., is the Emperor's or Mikado's 33d birthday, and is a general holiday among the Japanese. This is one of the rare occasions on which he appears in public. Mrs. M. and myself, in company with some of our friends, went to the drilling grounds, and we were fortunate enough to get near the Mikado's stand, so as to have a good look at him while mounted on a beautifully caparisoned steed in full uniform he was reviewing the troops who on that day always pass him in review. All the foreign diplomats were in attendance, and we saw them approach "His majesty," our own minister, Judge Bingham among the rest, to congratulate him on his birthday, and then as he passed off the grounds and rode by us, we, in company with some other foreigners, received a bow from him.

In conclusion I would say that Mr Gring's family and ourselves are all well, and all together with myself, send our love to yourself and our friends at home.

Yours in Christ,

J. P. MOORE.

To Rev. Thos. H. Johnston, D. D., Sec'y.

For the Messenger.

MISSIONARY ALLIANCE.

"Old Testament Types of Orthodoxy and Liberalism, Micaiah and Zedekiah."

This was the subject of an able and polished address delivered by L. T. Townsend, D. D., of Boston, This address is based on the first book of Kings, xxii., 7, 8, 11. After relating the facts as recorded in 1 Kings 22, he said, Now my brethren, in this there is brought before us subject matter, not distinctly missionary. It is therefore proper to say that the committee sought to introduce something of some interest and service to these young ministers and aid them to shape their religious opinions. This is the work which fell to my lot.

In the narrative before us there are four representative characters. The first and most prominent is that of Ahab. The conduct of Ahab was very foolish. He ought not to have called those who were so strongly desirous of pleasing him. Rather he ought to have sent for Elijah, that hero of the prophets or for Micaiah, who would dare to speak the truth. One such prophet would have been worth more to Ahab than four hundred desirous to please him. More than this, when Micaiah was sent for, Ahab was foolish to be offended. The words were of the Lord, and were spoken not in malice, but in kindness, yet he imprisoned him for discharging his obligation to heaven and his duty to the king. Ahab was foolish. Ahab is the representative of a numerous class. There are only a few persons to whom the whole truth is not offensive. They will say let us sleep while we may, even if the house is on fire. There are some who would shut the preacher's mouth. Therefore there is nothing in the course of Ahab to startle us much. He was destitute of all moral principles. He had dwarfed his religious convictions, and therefore his conduct was the logical result of his irreligious life. What was the conduct then of an irreligious life is the conduct now.

2. The second representative character is that of Zedekiah, or the man who is intent in patronizing his superiors. Such a man may not know that he is himself deceived. Were he in our midst to-day he would allow us a probation after death. His sermons would be very gentle and he would tell us that God is a father of love, and sin is not such a bad element, but is just throwing off the rubish of the past. He would tell us that all men will finally be saved, that evolution is Christianity. In substance he would tell us to eat, drink and be merry.

3. The third representative character is Micaiah, the man who cleaves to the word of God, even though the heavens fall. He would likely say to us that wicked men are doomed to run to destruction. He would preach what the Bible teaches. He would say we must not sin. He would tell us that if we sin we must repent and accept salvation, that we must forgive our enemies, that God requires this of us and therefore we must obey, that we must entirely abandon our sins, that there is no evidence of a probation after death, that it is appointed unto man once to die and after that the judgment. Now with some of us this is an unpleasant doctrine. Some would say, why must Micaiah be disturbing us? Why will not he let us sleep out our pleasant slumber? He would preach the soul that sinneth it shall die; he that believeth not shall be damned. But why they would say preach always on such texts? Why does not Micaiah give us more Cologne and not harass our blessings? He will say, I teach what Jesus taught. He would set forth the marvelous depth of God's love with tenderness. But there are those high-toned people who will not accept this. They are liberalists. Yet it is Micaiah and his friends who extend education and establish colleges. It is Micaiah that spreads the glorious gospel and then goes to prison for the faith of Christ.

4. The fourth character is Jehoshaphat, who is the representative of the average man in the Christian communion. He is never satisfied until he returns to the truth and the prophets of Jehovah. Down in the heart of man there seems to be a desire to turn to the cross of Christ. With uncovered heads such characters as Jehoshaphat stand in the presence of the facts of the Bible. They cannot believe that Zedekiah can tell what God thinks of sin. Zedekiah has always been famous for asserting without proving. Not another missionary would be sent if Zedekiah would have full sway among us. The mass of men ask is there not here a prophet of the Lord beside that we might inquire of him?

"Preparation for Service."

This was the subject of the last address delivered by Rev. Dr. Gordon, of Boston, who began by asking the question, "What preparation did our Lord Jesus Christ Himself receive?" He is our example in all things. Whatever happened to Him comes to pass in the body and soul of all of us. He suffered, we suffer, He died, we die, He rose, we shall rise, He shall appear in glory so shall we. Now Jesus Christ received a divine preparation. The culmination of His preparation was the baptism of the Holy Ghost. "And Jesus being full of the Holy Ghost returned from Jordan and was led by the Spirit into the wilderness." Without having the same baptism of the Holy Ghost we cannot lead others to Christ. We cannot lift a man higher than our standing ground. The first statement in Luke iv., is that Jesus was filled with the Holy Ghost. The same is often said of the apostles in the book of Acts.

He then impressed these truths on the minds and hearts of the delegates by the habits of men, since the apostles, who spent much time in prayer and private meditation, until they were filled with the Holy Ghost. Only after this were they effective preachers. S. A. ALT.

How many of the really excellent and earnest Church people who give themselves and their means to the work of Christ ever think of a smile at the church door? Yet that smile given to a stranger, the token and warmth of a Christian greeting, as you enter the door or as you pass out of it to your home, whether in the city or the country, is witness that you give of your sunshine and good-nature to others, and that, as far as in you lies, you help to make the house of God attractive and inviting to others. It requires but a little tact in a good man or woman to see who are strangers at church and to contrive to extend to them just the word of greeting that draws heart to heart; and if the Christian brethren who are about returning to their parish homes would only remember this in all congregations, not for one Sunday but until it becomes the instinctive habit of Christian courtesy, it is safe to say that nothing would do more to extend a rector's efforts to increase his audiences, and nothing would do more to draw communicants, whether men or women, more truly into the atmosphere of divine opportunity. There should never be a chilliness or a cloud at the church door. Who will not give the smile or the hand of true sympathy to the new comers and thus help to draw hearts nearer to one another in the places where they go to meet their God? —*Churchman.*

Family Reading.

PASSING.

A star fell out of the sky one night,
Leaving behind it a track of light;
A wake of gold that was lost to view
As it melted in the expanse of blue.
Glimmering, shimmering, far away
The starry fleet at their anchors lay;
And the sky was not one whit less bright
For the star that dropped from its place that night.

A soul passed out on its way toward Heaven
As soon as the word of release was given;
And the trail of the meteor swept around
The lovely form of the homeward-bound.
Glimmering, shimmering, there on high,
The stars grew dim as one passed them by;
And the earth was never again so bright;
For a soul had slipped from its place that night.

—*Independent.*

"A LANGUID AND LIMP YOUNG MAN."

By C. H. Spurgeon.

We think it was *Mr. Punch* who gave us the phrase, "A languid and limp young man." The immediate application of it is no concern of ours at this moment; we borrow the label to affix it to another article. We greatly fear that *limpness* is the vice of the present day. We see it most mischievously in ordinary mortals, where so many are easily crumpled by the hand of any dissolute example which may grasp them. Many a gentleman of the period may be described as "bound in cloth—limp." The young man would be good enough if left alone, or retained in the society of his Christian friends; but when he gets out into the world he falls in the way of the vicious, and at once yields himself to their evil influence. He is afraid of being thought a Molly-coddle, or a Puritan; and he feels a jest as if it were a hot iron on his cheek, or a dagger at his breast. Rather than be laughed at by strangers, he acts so as to be wept over by his friends. It is not possible to put him under a glass-case, or keep him forever in a nursery tied to his mother's apron strings; he must go abroad where temptation will surround him, for this is the inheritance of us all. Not even from Paradise was the tempter absent, much less from any part of the present evil world. If the young man could be kept forever out of the way of those trials of life which are common to men he would only grow up to be a sickly conservatory plant, and no robust manhood would be developed in him. It is according to the order of Providence that he should be subjected to the same experience as other men, and be tempted to the same sins; and hence it is that his "limpness" becomes the bane of his being, the quality which prevents the foundation and upbuilding of a noble character. Oh, that the young man had the backbone of conscientiousness, and the grit of honorable principle in him, then could he defy the fascinations of vicious pleasure, and live for honor, and glory and immortality!

We have no wish to be over-critical, but it does strike us that, in religious circles, the most glaring evil of the times is "*limpness.*" There were days in which bigotry was the evident transgression of the age—bigotry keen of eye and fierce of heart. A man could not think without feeling it to be his duty to make others think with him; he ran on a tram, and insisted that every other wheel should keep to his track If he believed he believed intensely—which was right; but he also abhorred and detested everybody who did not believe the self-same fashion—which was wrong. To seek their conversion to the truth would have been praiseworthy, if the only legitimate means of conversion had been constantly used, and nothing beyond; but the passion of the mind, blended with a supposed infallibility of intellect, led to persecution, or at least to bitter words or silent hate. Then men were granite blocks, and dashed their angles against each other with an eager delight in collision. Even the best of Christian men isolated themselves one from another because of differences which were little better than microscopic; new communions were set up with huge walls between them; solely to guard a point which only the quick-eyed were able to perceive. Combative faculties were to the front, and the gentler graces were sorely vexed.

To-day the many have swung round to an evil, which, if it be the reverse of bigotry, is at least equally vicious, and, as we believe, far more terribly mischievous. The bulk of the people around us believe nothing in order that they may never be dogmatical. Falsehood and error are alike to them, in order that they may be "hail-fellows" with professors of every creed. That they may be regarded as liberal, they give up everything that is worth possessing. They are disloyal to God in order to be charitable to men. We meet everyday with persons who are altogether molluscous as to spiritual matters; there is not a bone in the whole body of their religion. If they were worth the trouble, one might fashion them into any possible shape; but as they are constantly on the change, and are ready to be fashioned a second, or a third or a hundredth time into any other form, they do not repay the effort to influence them. The material itself is so bad that the best work would be thrown away on them. A sculptor desires a block of marble, but these creatures have scarcely the consistency of wax. He who works for eternity shuns them, for he cares not to write on water.

We have *limp* preachers. It is not known by their hearers to what order of thought they belong, for nothing is definite in their teaching; their discourses are a brilliant blaze. They would incline to the right, only they have some leanings to the left also; they are this, that and the other, and none of them, as a dog barks. It is difficult to believe that they regard any doctrine or ordinance as of such importance as to deserve a martyr's life or death for its defense. Had not the preachers lacked decision, things would not have reached the state of doubt which now so sadly rules the hour. We have, also, thousands of *limp* hearers, who admire every "clever" man—yes, "clever," that is the word; they never speak of the preacher as devout, or earnest, or instructive, much less as orthodox; their one word is "clever." He can speak fluently, his action is striking, his style is imposing; indeed, the whole thing is an imposition. Principle, doctrine, consistency—these are words which many utterly despise, and think that all who use them are cants, hypocrites, or at best old-fashioned fanatics. Custom is their law, taste is their righteousness, and "culture" is their gospel. The widest divergence from Scripture is regarded by these "thinkers" as a very trival difference. If one who has preached the gospel admirably in former years has at length denied the essential doctrines of it, the only remark that is made by these *limp* Christians is that he still holds the essence of the faith, though he has abjured the antique expressions which are retained by the unprogressive. When the life, soul, and essence of a doctrine are renounced, these blind men can distinctly see it still there. There is no knowing to what length this fooling may go. We may live to see men calling themselves Christians, and differing in no single item from Mahometans; in fact, even now there are religionists among us who are not so near the truth as the followers of the false prophet.

By what process is this deplorable *limpness* to be taken away from the present age? Some would accomplish it by the use of a starchy propriety. They would be stiffly orthodox about unimportant things; they would revive rigid rules and crabbed crotchets, and hold fast to matters of mere church-custom, about which Scripture is entirely silent. This is a plan for rapidly removing limpness, but it does not answer in the long run, for with the first shower of rain the limpness returns with equal force. The starch loses its power, and the material which it stiffened is as *limp* as ever.

Others propose to dip the limp material in a potent acid. According to their ideas, truth can only be conserved in vinegar. The gospel is to be plunged into a decoction of Peruvian bark, and thus to be preserved from decay. We do not believe in the wisdom of the suggestion. There is such a thing as reaction and a savage orthodoxy usually begets frivolous unbelief.

The fact is that the material itself must be changed. The grace of God must take away the limp soul, and give a firm and steadfast spirit. A deep and intense sense of the evil of sin, a thorough experience of the work of the law upon the conscience, and an insight into the folly and weakness of human nature; these are grand preparations for a solid character. If repentance were deeper and faith more simple men's beliefs would be more clear and firm. Follow up a humble sense of sin with a perception of the sovereignty of divine grace, a participation in the renewing work of the Holy Ghost, and an abundant entrance into that life which deals with spiritual and eternal verities; and then you have a man capable of being a believer—a believer indeed. Let him sit at the feet of Jesus, to learn of Him and he will know what He knows; and when he speaks men will perceive his boldness, and take knowledge of him that he has been with Jesus, and has learnt of Him. He will care too much for his Lord to fish for the approval of men. He will hold truth with too firm a grip to play at battledoor and shuttlecock with revalation. He will be neither limp nor languid; but steadfast, unmoveable, always abounding in the work of the Lord. All this he will be, and yet he will feel no bitterness toward those who err. Why should he? His own light is the gift of sovereign grace; why should he be wroth with the blind who sit in darkness? Adherence to truth does not necessitate anger and bitterness; the reverse is really the case; truth is congruous with love, and consorts with charity. To hate error with perfect hatred and yet to love the errorist may seem a hard task; but the Holy Spirit can help us to perform it. Instead of the loathsome combination of "limp and languid," may we exhibit the far finer characteristics of *firm bvt generous.*
—*Selected.*

GROWING POOR GRACEFULLY.

Growing poor is harder than the actual being so. Poverty is not such a terrible thing when we once get down to it. It is not dangerous unless it strikes in. Sometimes the system is strengthened ever after. Long kept, as well as quick made, fortunes are ever in jeopardy, and there is never one so poor that he cannot be poorer; it is well to know how to make the descent with the least awkwardness. There is a great deal of sentimentalism in the talk about sneers at poverty. Poverty of pocket is much less often in reality subject of ridicule than poverty of soul. People will be apt to think of you pretty much as you think of yourself. If, because you cannot entertain as you once could, cannot dress, come and go, you show solicitude lest you should be neglected; if you take friends to task, and ascribe to unworthy motives what may or may not have been meant for slights; if you endeavor to enlist their sympathies by recounting your own disadvantages, tender to one they will drop off. If, on the other hand, you meet them as of old, if they find the same sunshine about you, do you suppose they will mind a few inconveniences? Not they. Do not let life narrow down. Do not let the necessary carefulness "strike in."

There are some who, out of their largeness of life, and a natural appreciation of the beauty of harmony, are led easily on after the ordeal of getting down to it has been safely passed. Surroundings influence spirit, and we long to have grace and fitness, and the poetry of convenience about us. But the best gifts are every man's. We can all have God's pure air and sunshine free; with a moderate share of labor we can all command most scrupulous neatness. If we cannot go abroad from place to place, which in this beautiful world is a deprivation, surely we can have less variety of toilet, live plainer, and let the life of the busy, toiling, suffering world in upon us through books and papers. To grow poor gracefully is to bring our wants within our income. Reach out and bring them in, as did Noah his dove, till the waters abate, and you shall ride safely, even over the mountain tops. There is one temptation. You can no more grow poor gracefully by making of debts, either large or small, than you can go down stairs gracefully on stilts. Part with every thing rather than bear the weight of debt. Small debts are "so convenient," you know, but they are like a swarm of stinging insects buzzing about your ears. People will know you are on stilts all the time. You may hate to come down, but how much freer you will be on your own footing, to feel! Divine right to all you have and are!—*Interior.*

QUARANTINE YOUR HOUSE.

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of a pestilence. To effectually protect your homes from its baleful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence on their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-curdling tale of vice, the obscene pictures and the whole flood of wicked, degrading, crime-producing literature that threatens us. Put in reach of your family good papers, magazines and books. Bait them with a chaste story, and keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may invitiate the whole life of your daughter.—*Memphis Advocate.*

THE CHRISTIAN MOTHER.

Few influences have been so powerful for good in the history of our world as that of the Christian mother. The very mention of her title produces a thrill in the heart of almost every godly man and woman: for how large a proportion of these owe every thing, under God, to the piety and fidelity of Christian mothers! We hardly know how sufficiently to magnify their office. We will not say it is greater than the ministry; and yet many of the most eminent and useful ministers of Christ were led by their mothers to consecrate themselves to this work. The character and life of Samuel shine forth in Jewish history with peculiar lustre. But would there have been a Samuel unless there had been a Hannah? the prayerful mother so truly consecrated to God, that it was the one wish of her heart that this "asked for" son should spend his life and devote his trained powers in promoting the divine glory.

John the Baptist was sanctified from the womb, raised up and called to his work by God; yet we can not ignore the agency of the pious Elizabeth in the formation of his noble character. Paul was careful to mention "the unfeigned faith" which dwelt in Lois first, then in her daughter Eunice, and then in the grandson Timothy, the gifted and faithful evangelist, the companion of the great apostle, and the useful laborer in the Lord's vineyard.

No reader of history is ignorant of the fervent piety, the unflagging faith, the patient, diligent, untiring efforts of Monica, which were at length rewarded by the conversion, gifts, acquirements and pre-eminent usefulness of the great Augustine, her long wayward and dissolute son, whose influence in favor of pure doctrine has been felt in the Church for more than fourteen centuries.

Thomas a Kempis, though a Roman Catholic and never fully emancipated from the errors of his time, yet so far in advance of prevailing views as to be classed with "Reformers before the Reformation," and so devout and spiritual as to write a book, "The Imitation of Christ," which has long been a manual of devotion with Protestant Christians, was trained by a pious mother. "Very early in life," says his biographer, "through the admonition of his eminently pious mother, was he filled with love for religion." Who can estimate the results, far from being as yet fully developed, which have flowed from the admonitions of this one Christian mother?

The great John Hus, the Bohemian reformer, the John the Baptist of the Reformation, who kindled up the Gospel light in the darkest portions of Europe, and did great preparatory work, who, though not thoroughly orthodox and at times almost ready to quail, yet at last sealed his faithfulness by a most cruel martyrdom, is another notable example. "In the humble cottage of his lowly parents, he breathed from infancy the atmosphere of an enlightened piety. In his mother, widowed in early life, he found his especial guide in the way of godliness. She was, without knowing it, the voice of the Lord to her child. She gave him in the cradle to God's service. With tears and prayers she herself took him to the high school in Prague. Two parties were there warring with one another: the High Church, headed by German doctors, and the Reformed, under the advanced Bohemian theologians. Hus, influenced by his mother, chose his teachers from the latter, studying his Bible with assiduity and absorbing himself in the fathers, especially Augustine."

But the full illustration of the influence of Christian mothers would be almost the entire history of the Church. God has honored and blessed it in all ages.

It has been said that men derive their intellectual qualities from their mothers, and their moral from their fathers. Very possibly many examples may be adduced in support of this so called maxim; but we are persuaded that the Christian mother, in the vast proportion of cases, is the potent instrument in God's hands in raising up a godly generation, both men and women. In saying this we do not intend to disparage the influence of any truly Christian father, much less to hint that the father has a lower degree of responsibility in this matter than the mother. We simply rely on facts. Whatever the summing up of the evidence might show as to the comparative influence, it would still appear that God has intrusted a most valuable talent to Christian mothers, and has given them a sphere of usefulness large enough to occupy their time, employ their energies and incite their holiest ambition. Theirs is, in fact, a grand vocation. It is a glorious thing to be a devoted minister of Christ, or an efficient worker in any part of His vineyard. Is it not also a glorious thing to be the means of training and furnishing such? God makes ministers and all His instruments of service. But He does it through the agency of others, by the use of suitable means. Hence it is correct to say, in regard to thousands of the ministry and faithful membership, that the Church never would have been blessed with such laborers if it had not been for the fidelity of Christian mothers.

We are bound to believe that, whilst there are many noble instances all over the Church of Christian mothers who are sincerely trying to do their whole duty in this direction, who labor hard and pray fervently for the conversion and consecration of their sons, and do this against powerful influences, there are very many who feel no responsibility in the premises, and would regret to see their sons enter the sacred office, or any of their children become very earnest Christians. The results compel us to this painful conclusion.—*Southern Presbyterian.*

CORREGGIO'S FATES.

In the shade of an arch they sit and spin,
With snowy raiment that trails beside:
Each face that turns to the twisted thread
Is the face of an angel glorified.

Not like to the stern-browed Fates of old,
Who mocked at grief with their weird, cold eyes:
For the heart of the Christian painter knew
A secret great as the vaulted skies.

He drew them, white in the shadowed place,
Three radiant forms from the sunshine land.
With wings outspread to the airs of God,
They spin the thread of His purpose grand.

With storm and sorrow our earth is dark;
But happy is he in the mist and strife,
Who sees, 'neath the gracious arch of Heaven,
God's angels spinning His thread of life.

—*Advance.*

ROUGH HANDLING OF CHILDREN.

The causes of joint diseases in childhood are frequently obscure, but this much is certain, that the rough handling which children receive at the hands of ignorant parents or careless nurses, has much to do with the matter. Stand on any street corner and notice how children are handled. Here comes a lady with a three-year-old girl; she is walking twice as fast as she should, and the child is over exerting itself to keep pace; every time the child lags, the mother gives it a sudden and unexpected lurch which is enough to throw its shoulder out, to say nothing of bruising the delicate structure of the joints; a gutter is reached; instead of giving the little toddler time to get over it in its own way or properly lifting it, the mother raises it from the ground by one hand, its whole weight depending from one upper extremity, and with a swing which twists the child's body as far around as the joints will permit it is landed, after a course of four or five feet through the air, on the other side.

Here is a girl twelve years old with a baby of a year in her arms. The babe sits on the girl's arm without support to its back. This would be a hard enough position to maintain were the girl standing still, but she is walking rapidly, and the little one has to gather the entire strength of its muscular system to adapt itself to its changing base of support, to say nothing of adjusting its little body to sudden leaps and darts on the part of its wayward nurse. Sometimes during a sudden advance you will see a part of the babe a foot in advance of its head and trunk, which have to be brought up by a powerful and sudden action of the muscles of the trunk and neck.

Probably not one child in one hundred is properly handled.—*Cincinnati Lancet and Critic.*

CONVENIENTLY.

A lady went into one of the large stores in Boston, where there are a number of young girls who act as saleswomen, and asked to look at a boy's hat. Not being quite sure what size she needed, she said, after looking at several, "I will look at a number six and five-eighths, if you can find one conveniently," thinking the girl might have to search through a large pile of them, and regretting the trouble it was causing.

The face of the young girl brightened, as she said, with real gratitude, but with a pathetic tone, "No one ever says to us, 'If you can find one conveniently.'"

Alas, that we forget to be polite! We say he or she is hired to wait on customers, and we do not say, "Thank you," or act as though we appreciated anything done for us. That person makes many friends who goes through life with a smile and a kind word.—*Congregationalist.*

It is not often that two preachers could gainsay each other's deliverances with such fine effect as that which must have been produced by Drs. Blair and Robertson in Edinburgh some time during the last century. It is an old story, but worth repeating, which tells how on a certain Sabbath morning, Dr. Blair, expatiating with much eloquence on the charms of virtue, at length exclaimed: "My brethren! if virtue were embodied, the world would fall in love with her!" His colleague, Dr. Robertson, following him on the same day, recalled what his hearers had been told that morning of the triumph which virtue embodied would achieve. "My brethren," said he, "virtue has been embodied, and the world crucified her."

Useful Hints and Recipes.

Among other pretty ways to finish the edge of a silk lounge quilt are these: Put a border of narrow ribbon on in strips, make a point on the end of each piece of ribbon, and under these allowing it to show a trifle; below them put a ruffle of lace. The other way is to omit the lace and put a tassel or small ball on each point.

SOFA PILLOWS.—Silk neckerchiefs make very pretty coverings for sofa pillows, canton flannel being used for the reverse side. Those which have a design in one corner are sometimes chosen, and when this is done the ornament is turned back toward the centre, and its place is filled by a triangle of black velvet, but the kerchiefs which have borders are the easiest to use.

A useful and even tasteful cover for the marble slab of the sideboard is made of a strip of canton flannel just the width of the slab. It should be long enough to hang over at the ends four or five inches. Trim the ends with white or colored ball fringe, and, if you wish to, a row of Kate Greenaway figures may be outlined at each end. Line the flannel with firm white cotton cloth or with turkey red calico.

An appetizing entree is made by taking cold boiled cabbage; chop it fine; for a medium sized pudding dishful add two well-beaten eggs, a tablespoonful of butter, three tablespoonsful of cream, with pepper and salt ad libitum. Butter the pudding dish, put the cabbage in, and bake until brown. This may be eaten cold, but it is much better if served hot. It is especially good with roast pork or pork chops.

A novel entree is made by boiling until tender an equal quantity of carrots and turnips. Boil them in separate kettles in salted water. When done mash and season with pepper and butter, and a little more salt if necessary. Butter a vegetable dish, and put in first a layer of turnip, then one of carrot, and so on until the dish is full. This may be turned out on a small, deep platter, and if closely packed in it will keep its shape.

HOT MILK AS A RESTORATIVE.—Milk that is heated to much above 100° F. loses, for the time, a degree of its sweetness and density; but no one fatigued by over-exertion of body and mind, who has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its having been rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portions of it seem to be digested and appropriated almost immediately; and many who fancy they need alcoholic stimulants when exhausted by labor of brain or body will find in this simple draught an equivalent that shall be abundantly satisfying, and more enduring in its effects.

"The Queen" (London), says: Mr. Paul Schulze, 19 Greenwood Street, Manchester, has introduced rug and carpet knitting in a most attractive form. Anyone acquainted with simple garter stitch can now manage to make warm, durable rugs, that have all the effect of woven ones from Smyrna or the East. A design is printed in colors on point paper, and this accompanies a box, divided into compartments, containing the lengths of thick wool ready cut, a large ball of cotton for knitting, and a wooden staff, with groove, for cutting the wool when more lengths are required. Printed instructions for producing the work are also included, together with a commenced pattern. Anything more simple could scarcely be imagined, and yet it is just the sort of work which will be warmly welcomed as winter advances, as the results are eminently useful. A carpet may be knitted in pieces of any size and sewn together, and, should the surface be not quite level, it can be easily cut so as to render it so. Carpets knitted in this manner can be made to look as full of color and intricacy as Oriental ones, and, the depth of wool being considerable, their warmth is great. The various colors this Oriental wool is dyed are exceedingly good.

Youth's Department.

MAMMA'S JEWELS.

Eyes of blue, with flaxen hair,
Cheeks that faintest roses wear,
Dimples, dimples, everywhere—
Baby Nell.

Ruddy cheeks, with eyes of brown,
Sunny curls—a golden crown,
Laughing mouth and cunning frown—
Darling Delle.

Arch and sweet with spirit mild,
Yielding when by love beguiled,
Half a woman, half a child—
Lady Belle.

Eyes that flash and shine with fun,
Blushes deepened by the sun,
Pride and torment both in one—
Wayward Will.

Thoughtful brow, with eyes of gray,
Joy of all our hearts, we say
He will never go astray—
Trusty Phil.

Guarded by Thy watchful care,
Father, keep my jewels rare
In Thy glorious crown to wear—
Thus I pray.
—*The Watchman.*

EARLY IN THE FOLD.

By Mrs. G. Hall.

Little Bessie Brower was a blue-eyed, fair-haired, pretty child. Her face was like the summer sunshine, making everybody happy wherever she went. She was a busy little girl too, not only carefully tending the flowers and grasses that grew about their home, but she seemed to think that all the beautiful earth, with its flowers and singing birds, were made for her to love and care for. She was right about that too, for you know that even the same Father who took care of her, looked down and cared for all these things that He had made.

But she had lately been busy in another way. She had been thinking a great deal, though she was only nine years of age, about that Father in heaven, and she had been asking Him every night to help her to do right and to teach her how to love and serve Him. She really wanted to be a little servant of Christ, and whenever the good Shepherd sees this, He always prepares *His lambs for the fold* by making them fit to be carried in His bosom.

Bessie had a very nice Sunday-school teacher, who had talked a great deal to her about heavenly things, and who had seen for a long time in her soft, lustrous eyes this desire for a knowledge of diviner things, and that she wished to live a life that God would approve.

On returning home one Sunday afternoon, after one of these earnest conversations, Bessie seemed unusually serious and thoughtful. By and by she drew her little rocking-chair to the side of her mother, and looking up in her face, said to her, "Mother, am I too young to become a Christian?"

"Too young, my child! why, the hearts of God's smallest children can receive His love. Christ, our Saviour, was a very little child Himself when He began His mission of love, and He lived through every hour of a child's life. So, you see, He knows all about these little hearts, and can prepare them for His love.

"Don't you think, Bessie," her mother continued, "that He used to tell the children where He lived all about heaven, how they ought to be good and obedient to their parents, because even when He was a man He was very fond of them, and took them in His arms and blessed them?"

"Did you say that very little children can love Jesus?" Bessie again earnestly inquired, her eyes dilating with the thought.

"Surely, yes, Bessie! Let me tell you of a little girl only five years old, whom I once knew, who loved Him so that she always showed it in her sweet, heavenly temper—even in that baby-life the Holy Spirit came into her heart, and yet she didn't know how it came there. She was so obedient to her parents, so kind to her brothers and sisters, and loved so to say her prayers to her Heavenly Father, that she was Christ's child. Sometimes she would talk to the servants in the house, especially to an old colored man, who had been long in the employ of the family, but who often got angry, and used very wicked words. The old man would shed tears while she talked in her child-way, and promise to do better, and even then she was leading him to do right, though she did not know it.

"Now, little Mary had a brother two years younger than herself—only a baby—and one day in a pet he struck his poor sister and hurt her very badly. Of course he did not know any better, but instead of getting angry, she coaxed him to go into an adjoining room, and there she knelt down, with little Henry, before a chair, and with her hands clasped, she asked God to forgive her dear brother for striking the blow, and make him a better boy. Young as she was, her heart was so full of love, there was no room in it for anger, you see, Bessie; and every day she was like a little angel in her loving ministry to all about her, until Christ took her to Himself, which was not very long, to do some work in heaven for Him."

Bessie looked up into her mother's face with a pleased and joyous surprise, and said to her, "I am trying to be good, too," and then she inwardly said a little prayer to One who is always listening, to ask to be heiped in her desire to be gentle to all around her, and to avoid every angry word and every selfish worry.

"Bless you, my dear child. May God help you, and He will: 'They that seek me early, *shall* find me,' are the words of your loving Saviour; and *what* a friend, to simply ask for our love, and promise such a blessing! Open your young heart, then, to His love, He can, He *will* enter in and take up His abode there, if you will but *let* Him, even if it be but a little girl nine years old."

Bessie has grown to womanhood now, and her life of earnest faith and duty speak more strongely of the reality of her faith and hope in Christ, than any words of mine could ever do. Her life here is not yet ended, but it is linked to a far brighter life beyond. How many a tired heart in far-away places she has caused to sing for joy by telling the old, old story that she learned so long ago in her childhood days, for she is now a missionary in Japan.

We cannot look down into the ground and see how the rain and sun prepare the seeds, to send out shoots which shall form plants and trees, but when we see the plants rising, green and graceful, when we see the buds forming and opening into flowers, we *can* tell that the sun and rain have been at work under the ground.

Neither can we look into the heart of a sinful child, and know the exact moment when she first felt sorry for the wickedness of her heart, nor how she prayed in secret to her Heavenly Father, and had holy thoughts put into her heart, and began to love her Saviour, and receive strength to obey Him! We cannot tell any more than the plant, how all this was done, but from the beauty of character, the joy and gladness, the overcoming of difficulties, the feeling of trustfulness that comes into every Christian life, young or old, we know that it has been done, and that it is the work of the Holy Spirit.

Begin, dear children, in early youth to trust your heart to your Saviour. Before you enter into the work of each day—and you all have some duties to perform—seek to speak *first* to your Heavenly Father, and ask His blessing. He will never turn a deaf ear to your entreaties.

"Whosoever cometh, need not delay,
Now the door is open, enter while ye may—
Jesus is the true, the only living way.
Whosever will, may come!"
—*N. Y. Observer.*

CORALS AND CAMEOS.

Corals are always more or less in fashion. A certain fossil coral, Favosites, is made into sleeve-buttons and studs and brings high prices. Another kind is made up into fancy ornaments of all kinds, but the red and black corals are the most valuable. The best fisheries are along the coasts of Tunis, Algeria and Morocco, from two to ten miles from the shore, in from thirty to a hundred and fifty fathoms. Good coral is also common at Naples, near Leghorn and Genoa, and on various parts of the sea, as Sardinia, Corsica, Catalonia, Provence, etc. It ranges in color from pure white through all the shades of pink, red and crimson, but the rose-pink is most valued. For a long time Marseilles was the market, but now Italy is the great centre of the trade, the greater number of boats hailing from Torre del Greco, while outside persons are forced to pay a heavy tax. The vessels are schooners, lateen rigged, from three to fourteen tons. Large nets are used, which, during the months between March and October, are dragged dredge-like over the rocks. A large crew will haul in a season from 600 to 900 pounds. To prevent the destruction of the industry the reef is divided into ten parts, only one being worked a year, and by the time the tenth is reached the first is overgrown again with a new growth. In 1873 the Algerian fisheries alone, employing 3,150 men, realized half a million of dollars. The choice grades are always valuable, the finest tints bringing over $5 per ounce, while the small pieces, used for necklaces and called collette, are worth only $1.50 per ounce. The large oval pieces are sent to China, where they are used as buttons of office by the mandarins.

Conch shell is somewhat similar to coral and sets of it have been sold as high as $300. The tint is exquisite, but liable to fade when exposed to the sun. It is made from the great conch, common in Southern Florida and the West Indies. The shells are imported into Europe by thousands and cut up into studs, sleeve-buttons and various articles of ornament. The conch is used by the cameo-cutter. Rome and Paris are the principal seats of the trade, and immense numbers of shell cameos, are imported by England and America and mounted in rings, pins, etc. The one showing a pale color upon an orange ground is much used. In Paris 300,000 helmet shells were used in one year, valued at $40,000; of the bull's mouth, 80,000, averaging a little over a shilling a piece, equal to $34,000.

The extent to which shells are used in decorations is enormous. The strombus, triton, dolium, fusus and murex we mount as ornamental vessels, while the mactra is used as a spoon. The gigantic tridacna is mounted and used as a baptismal font and brings $500 or $600. Among the Indians the pecten, naliotis and dentalium are used as ornaments. The scallop (pecten jacobæus), is used as a decoration of honor, while the chank is a Hindoo bangle. What is called shell-flower jewelry has a great sale in the South. The sets are all in the shape of flowers and made up entirely of the valves of a minute and beautifully tinted mollusk, which are bored and fixed on to silver wire.

THE BOY WHO DID HIS BEST.

He is doing his best, that boy of sixteen, stretched out before a bright fire in an old tanning-shed. Reclining upon an old sheep-skin, with book in hand, he is acquiring knowledge as truly as any student at his desk in some favored institution, with all the conveniences and facilities for learning.

He is doing his best, too—this same boy, Claude, as he helps his master prepare the sheep and lamb-skins for dyeing, so that they can be made into leather. He is doing his best by obedience and by respectful conduct to his master, in endeavors to do his work well; although he oftens makes mistakes, as his work is not so well suited to his tastes as the study of Greek and Latin.

"See here, you young rapscallion!" calls out Gaspard Beaurais, the tanner. "See how you're mixing up the wools!" For Claude's wits were "wool-gathering," sure enough, but he was not sorting the wool aright.

"Aye, aye, sir," replied the apprentice; "but I will fix them all right." And he quickly sets to work to repair his mistake.

"He'll never make a tanner," said Gaspard to his wife, "and much I fear he'll never be able to earn his bread."

"Sure enough," replied his wife. "And yet he's good and obedient, and never gives back a word to all your scolding."

And in after years, when the aged couple received handsome presents from this distinguished man who had been their apprentice, they thought of these words.

One evening there came a stormy, boisterous wind, and the little stream in which the tanner was wont to wash the wool upon the skins was swollen to a torrent. To attempt to cross it by the ford at such a time would render one liable to be carried down the stream and be dashed to pieces on the rocks.

"We must get all the skins under cover," said Gaspard to his apprentice. "A storm is at hand."

The task was finished, and the tanner was about to return to his cot and Claude to his shed, when the boy exclaimed:

"Surely, I heard a cry. Some one is trying to cross the ford!"

And in an instant he darted toward the river, followed by his master carrying the lantern. Some villagers were already there; and a strong rope was tied around the waist of the brave boy, who was about to plunge into the stream. For a man upon horseback was seen coming down the river, both rider and horse much exhausted. Claude succeeded in grasping the rein; and the strong hands of his master that held the rope drew him to shore, and all were saved.

Soon after, the stranger sat by the tanner's cheerful fire, having quite won the hearts of the good man and his wife by his kind and courteous manners.

"What can I do for your brave son?" he asked.

"He's none of ours, and not much credit will he be to any one, we fear. He wastes too much time over useless books," was the bluff reply of the honest tanner, who could not see what possible use Claude's studies would be to him.

"May I see the books?" asked the stranger.

Claude, being called, brought the books of Greek and Latin classics, and stood with downcast face, expecting to be rebuked. But, instead, he received words of commendation from the gentleman, who, after some talk and questions, was astonished at the knowledge the boy had acquired.

A few months later, instead of the old tanning-shed for a study, Claude might be seen with his book in a handsome mansion at Paris, the house of M. de Vallis, whose life he had saved, and who had become his friend and benefactor. The boy felt that he had done his duty, and that he was receiving much in return; and he determined to make every effort to meet the expectations of his patron.

He succeeded. Claude Capperonier, the boy who did his best, became the most distinguished Greek and Latin scholar of his time. At the age of twenty-five, he filled the chair of Greek Professor in the Royal College of Paris. More than this, he became a man who feared God, and was much beloved for his goodness and amiable qualities.

He never forgot his former master and wife. Their old age was cheered by many tokens of remembrance in the form of substantial gifts from the man who, when a boy, studied so diligently by the fire of their old shed, but who "would never make a tanner."—*Banner.*

TRY AGAIN.

By Thomas Oakes Conant.

Margy with the flaxen hair
Sat the picture of despair.
"Five times six and eight times seven,
Add results, and by eleven
Multiply—O no, divide—
And I don't know what beside.
O, this horrid, horrid sum!
Right I cannot make it come."
So said Margy, with a sigh,
Crying "'Tis no use to try."

Gray-haired grandma, sitting near,
Heard the sigh and saw the tear.
"Margy, darling, hither come;
Let me see thy 'horrid sum.'"
Scanning all the work, she saw
Here a slip and there a flaw.
"Ah, my Margy, plain to see
Why the figures don't agree.
Little maid, thy sore distress
Is the fruit of heedlessness."

"O, but grandma, I have tried
Just as hard!" poor Margy cried;
"But the naughty figures go
Somehow always wrong, you know."
Then to her supreme dismay,
Grandma sponged the work away,
And for Margy's eyes to read,
Wrote in letters large and plain,
"IF AT FIRST YOU DON'T SUCCEED,
TRY, AND TRY, AND TRY AGAIN."

When the wise old saw she read,
"Thank you, grandma dear," she said.
Then with bright and cheerful air
Worked the sum with double care,
And the answer—happy sight!—
Came at last exactly right.
"Now," the little maiden cried,
Laughing in her girlish pride,
"When my naughty sums go wrong,
'TRY AGAIN' shall be my song."
—*Harper's Young People.*

THE INTERIOR OF THE EARTH.

That the interior of the earth is the seat of great heat is a familiar truth. Volcanic eruptions show the fact. Mining experiences, moreover, have furnished us with the rate at which the heat increases, which is generally computed to be about one degree Fahrenheit for every fifty-five feet of descent. But mining experiences are necessarily very limited. The deepest mine in England, that of the Rosebridge Colliery, near Wigan, takes us down only 2442 feet, and to a temperature not much exceeding ninety degrees Fahrenheit. It is hot enough to make the work exceedingly trying to the miners, but that is all.

But, if we may assume a uniform heat in descending, the temperature at a depth of fifty miles may be expressed in figures at 4800 degrees Fahrenheit. In other words, at less than an eighth of the distance which lies between the surface of the earth and its centre the heat would be about twenty-two times the heat of boiling water at the sea-level. Figures might, of course, express the heat at greater depths still, but figures fail to convey any idea to the mind of that which must necessarily exceed all imagination. Suffice it to say that in descending we must soon come to a heat so great that no substance with which we are now acquainted could, under any conditions which we can imagine, exist in it in either solid or fluid form.—*Harper's Young People.*

TOM'S GOLD-DUST.

"That boy knows how to take care of his gold dust," said Tom's uncle to himself, and sometimes aloud.

Tom went to college; and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold-dust."

"Gold-dust!" where did Tom get gold-dust? He was a poor boy. He had not been to California. He never was a miner. When did he get gold-dust? Ah!—he has seconds and minutes, and these are the gold-dust of time—specks and particles of time, which boys, and girls, and grown-up people are apt to waste and throw away. Tom knew their value. His father, our minister, had taught him that every speck and particle of time was worth its weight in gold, and his son took care of them as if they were. Take care of your gold-dust!—*Sel.*

Pleasantries.

There once was a wild-eyed editor,
With a washwoman bold for a creditor;
When she dunned him out loud,
Right before a big crowd,
My! didn't he shake his bald head at her.—*Ex.*

"Phat a blessing it is," says Pat, slightly muddled, "that night niver comes on 'til late in the day, when a man is all toired out, and he couldn't work no more, anyhow, at all, at all; not even if it was morning."

A dude meets a dudine on the street cars. She—"Why did you not come up to ow house las' night? We looked faw you." He—"Yaas—could not get up thah. Hod 'nother 'ngagement. Me mothah's dead. Thought I ought to go up to ow houth!"—*N. Y. Morning Journal.*

Lord Hatherly, who was all his life a devoted Sunday-school teacher, used to relate the following: "When examining his children at St. John's, Westminster, after a lesson on the Litany, a teacher asked his children what they prayed to be delivered from, and he was sorry to say the answer was, "All bishops, priests and deacons"

It was in a Latin class, and a dull boy was wrestling with the sentence, "Rex fugit," which with a painful slowness of emphasis, he had rendered, "The king flees." "But in what other tense can the verb 'fugit' be found?" asked the teacher. A long scratching of the head and a final answer "Perfect," owing to a whispered prompting. "And how would you translate it then?" "Dun no." "Why, put a 'has' in it." Again the tardy emphasis drawled out, "The king has flees."—*Waterbury American.*

A Highlander being in Glasgow for the first time, was amazed at the stream of people flocking from all quarters toward the end of the green, where criminals were hung. He asked what the folks expected to see down there.

"A man is going to be hanged, this morning, sir," was the answer.

"O, poor man! and what are they going to hang him for?"

"Sheep stealing, sir."

"Tut, tut! poor stupid man! Why didn't he buy them?"

"According to the testimony of the witnesses you were caught just as you were getting out of the window, with the contents of the till in your pocket. Now what excuse have you got?" and the Judge leaned back in his chair very complacently. "I know it, Judge; and I shall always be very grateful to the man who caught me. When I have these somnambulistic fits I am in danger of falling out of windows and hurting myself." "That idea never occurred to me," remarked the Judge, pensively. "It has often occurred to me," remarked the prisoner, with unconscious humor. "That being the case, I will direct the sheriff—" "To turn me loose." "No, but to have an extra bar put across your cell window, for fear you may fall out."

THE MESSENGER.

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REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. D. VAN HORNE, D.D., } SYNODICAL EDITORS.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, DECEMBER 12, 1883.

We commend the suggestion made in another column, by the "Treasurer of Maryland Classis." It gives a sensible, feasible plan by which the funds promised by the Potomac Synod for two important missions may be raised. We are glad to see that other Classes and Synods, have determined to make the Zwingli festival the occasion for thankofferings by the people. We would like to see that feature of the celebration become general. It will do more good than mere speechmaking. If the pastors set to work in time they can see that the plan of the Treas. of Maryland Classis is carried out in every congregation and the result will be gratifying.

Dr. Goodell says that when he can get a religious paper into a family he is then sure that one efficient missionary will make fifty two visits to that household in the year. We wish that all pastors could realize the truth of this remark. Many of them would not then be as indifferent as they are about the circulation of their Church periodicals. The day is past, we hope, when men think the money spent for them is so much taken away from the minister's support; for experience has taught them that such short-sighted policy makes people narrow-minded and stingy. But many are yet insensible to the positive advantages of Church papers, and think they have no compensation for any trouble they take in having them read. They speak of the duty of subscribing for them, to keep up the finances of a Publication Board, as if that were not a mere means to utilize the power of the press in promoting religious intelligence and zeal in the minds and hearts of the people. This is a great mistake. The real advantages of a good periodical are on the side of those who read it, and a little thought will convince a pastor that such a paper will be one of his strongest allies.

The Rationalists of Germany and Switzerland are shortly to hold a convention at Frankfort on the-Main to discuss their duty to send Rationalist missionaries to the heathen. That kind of work will not last long, even if it gets a start. Rationalism like infidelity has not the incentive to continued effort and sacrifice for its own perpetuation. Its chief danger is from the decay of faith and in the dry-rot which follows it. Yet it must not be thought strange that it should make an effort to extend itself. The Swiss synods that have ignored baptism, or at least made it non-essential to church membership, and cut lose from the Divine guidance in many ways, must try to get up something to tie to. They feel the need of bolstering, and would like to find it in a growing popular opinion. The whole movement shows the drift of those who refuse the safe anchorage to revealed truth.

We quote this from the *Lutheran:* "A fair number of the Reformed members of the union-churches in Eastern Penna. show much interest in the Luther festivals, listen attentively to the addresses and do not withhold their mites, when the basket goes round for Lutheran needs and purposes. They recollect perhaps the fact that their forefathers in the Palatinate and in Hesse were Lutherans originally, but were compelled to become Reformed by the tyranny of their princes. Nearly 1000 churches in Western Germany were alienated from the Lutheran faith by the abuse of sovereign power."

We are sincerely glad that many of our people have shown interest in the Luther festivals, listened to the addresses, and contributed their "mites for Lutheran needs and purposes." There is however a refreshing coolness in the reason assigned for this, and a "fair number of the Reformed members" will perhaps be gratified with the apology made for the existence of their Church. They could not help it, and indeed were forced to a separation "from the Lutheran faith by the abuse of sovereign power."

DECEASE OF REV. JACOB ORTH.

Rev. Jacob Orth died at Yankton, Dakota, on the 3rd of November after suffering for years. He was the pioneer of the Reformed Church in East Dakota, where he labored among the Russians—his own countrymen, and gathered eleven congregations. His field of labor extended over three counties which he traversed on foot to fill his numerous appointments, often preaching in small private houses and in barns. Constant exposure to all kinds of weather and deprivation in the discharge of his duties shortened his life. One of his last utterances was, "I have worked myself to death," but what a reward there must be for such a man! His funeral took place on the 5th of Nov. Revs. Bonekemper and Brentz conducted the services.

A FIGHT THREATENED.

Monsignor Capel is beginning to show the iron hand in the velvet glove. Having, as he thinks, set Luther and the Reformation aside by a wave of the hand he now proposes to put his fingers on the American School System. In a recent interview in New York, he said:

"But the one question that is troubling me the most seriously, is the school question. I have not yet spoken upon this definitely, but I shall go to Washington when Congress is in session and make a formal declaration, so as to reach not only the people, but the Government. I am now prepared to make a declaration which will carry some authority with it; for I am prosecuting a careful study of your whole school system. I have visited the public schools of many cities; have met with a courteous reception everywhere, and have examined the workings of all your machinery.

"The result is, that there is going to be a fight. There are a good many Catholics in this country—8,000,000, somebody says. Your public school system is inadequate for them, and they are going to leave it. Suppose that the Church sends out an authoritative command to the Catholics to start schools in every parish, and support them, and send all Catholic children to them. It can be done by the utterance of a word, sharp as the click of a trigger. That command will be obeyed. New schools will spring up everywhere. What will be the result of that? A fight! Do you suppose some millions of people are going to pay taxes twice over—once for their own schools, and again for Protestant schools, from which they get no benefit? If it isn't a downright fight, it will be at least the warlike condition—a million or two of voting, tax paying citizens hostile to the Government."

In answer to this we reprint the reply of the *Chicago Journal*, which after quoting it, says:

"The above utterance looks very much like a declaration of war by the Catholic Church upon our free-school system, for Monsignor Capel assures us that he is 'prepared to make a declaration that will carry some authority with it,' and 'the result is there is going to be a fight,' as soon as he gets time to go to Washington, and make a formal declaration to Congress 'so as to reach not only the people but the Government.' It is not exactly clear upon what sort of meat Monsignor Capel has been feeding that he has grown so great, nor has he informed us who has authorized him to say that 'there is going to be a fight' between the Catholic Church on the one side, and the Government of the United States, backed by all the Protestant denominations, on the other. The public will probably know more about the question that is troubling Monsignor Capel 'most seriously' after he gets through studying it, and is better prepared to speak definitely upon it. Meantime he is quite correct when he says 'there is going to be a fight'—that is, if the Church of which he assumes to be the mouthpiece takes the stand on the school question that he declares it will take, and possibly his comparison, 'as sharp as the click of the trigger,' was quite significant enough to amount to a threat. The more Monsignor Capel studies that system which 'troubles' him 'most seriously,' and the more he sees the warm attachment entertained for it by the American people, many Catholics included, the more he will become convinced that they intend to defend it and maintain it against all attacks from all quarters. The system of a free rudimentary education for every child in the State is not a Protestant idea by any means, but a secular scheme which affects all alike, taxes all alike, and offers its benefits to all who see fit to avail themselves of it, without regard to any religious belief whatever. The Presbyterian, the Methodist, the Baptist, the Congregationalist, and all other sects have precisely the same right to be allowed to establish their own parish schools and demand a rebate from the public treasury for their support that the Catholics have, and will undoubtedly make such a demand whenever it is granted to any one denomination. And each one of them will undoubtedly make such a demand whenever the precedent is established, and what would then become of the general system of public education, and of that large class of children whose parents do not belong to any religious denomination?"

"The point made by Monsignor Capel that the Catholics should not be taxed for the support of 'Protestant schools,' while at the same time they are educating their children in their own schools at their own expense, is sufficiently answered, first, by denying that the common schools are in any proper sense Protestant; secondly, that thousands of men who have no children of their own, or who educate their children in private schools, are made to pay large sums of money annually for the support of public education, and do it, too, without a murmur of objection. It is safe to say also that, when the fight comes which Monsignor Capel so confidently predicts, this large class of tax payers will not be found fighting on the side of the Catholic Church. It may be said just here also that those whom Capel represents have too much valuable property in this country that is now unjustly exempted from all taxation to make it safe for them to raise a breeze upon that subject.

"The simple truth of the whole matter lies in the fact that the Roman Catholic Church is governed in all its actions by a foreign potentate, the Pope, whose word is law, and whose ideas of personal liberty are utterly repugnant to individualism and republicanism. The theory that Monsignor Capel inculcates is that whenever there is a conflict between the Church and the secular Government, it is the duty of all good Catholics to obey the Pope in Rome rather than the President and Congress in Washington, and this doctrine is antagonistic to every vital principle underlaying our political system. Of course, 'there is going to be a fight' whenever anybody undertakes to enforce here the authority of a foreign ruler of any kind and make his edicts superior to the Federal Government. There will be 'the sharp click of triggers,' Monsignor Capel may rest assured, before any such supremacy will be acknowledged.

"Monsignor Capel's mission to this country seems to be to 'stir up the animals with a long pole,' and he does not appear to be neglecting his business. It might be well, as a matter of prudence, for American Catholics to restrain the gentleman's 'holy zeal,' and send him off home straightway with a flea in his ear."

A card from Rev. J. B. Shontz announces the death of Mr. J. RAUM PAGUE, which took place at his residence in Shippensburg on the 5th inst. Mr. PAGUE was an elder of our Church, well known in the Cumberland Valley. His end was peaceful. The funeral took place on Saturday.

There is an especial demand for a copy of the English translation of Dr. Schaff's Principle of Protestantism, and also for a copy of Dr. Schaff's address on *Dante*, delivered before the Goethean Literary Society at Mercersburg. Any one who will forward either of these pamphlets to this office will be paid the price, and receive thanks besides.

Rev. H. Binkley reports thirty-five new subcribers for the MESSENGER and three for the *Hausfreund*, from the New Oxford charge, Adams Co., Pa. The pastor, Rev. D. W. Wolf went from house to house with the agent, and hence his success.

Among Our Exchanges.

AN IMPORTANT DECISION.

The following decision by Judge Rowe, at a late session of the Franklin County Court, in regard to the liability of Ministers and Justices of the Peace, who may perform the marriage ceremony for minors, is so important, that we feel justified in giving it entire. An appeal has been taken to the higher courts, but the decision is not likely to be reversed, and at any rate Judge Rowe's opinion throws light upon the general laws regarding marriages in this State, which ministers of the Gospel would like to have. Very few ministers would marry minors without the consent of parents, even if there were no danger of prosecution, and very few people know how often they refuse to do so. The rule is to question the veracity of all young people asking for clandestine marriage. Justice to parents and mercy to young people themselves require this.

Yet ministers have not only been deceived by forged certificates, but made acquainted with facts that seemed to justify the marriage in order, to shield the parties, as far as possible, from infamy. We have known heart broken parents, who have accepted the act of a minister as giving the least of evils, and thanked him for it.

But here is the charge of the Judge copied from the Franklin *Repository*.—ED.

Gentlemen of the Jury:

"The defendant joined in marriage the plaintiff's daughter, who was then, it is said, sixteen years old, a school-girl pursuing her studies at the Shippensburg Normal school, to a lad of eighteen, who is now studying pharmacy in New York. The plaintiff has brought this action to recover the penalty of fifty pounds ($133.33) imposed by the second section of the Act of 14th February, 1729-30, on a minister or Justice of the Peace who solemnizes marriage without publication of bans—that is, notice of a proposed marriage proclaimed in a church. The plaintiff is a party grieved by the marriage and therefore entitled to bring suit, though the object of the law is not so much to make compensation to the injured parent (for in many cases $133.33 would be no compensation) as to deter all persons from being accessary to these clandestine marriages—(Hill vs Williams 14, S. & R, 289, per Chief Justice Tilghman).

From the beginning, our laws have manifested a solicitude to prevent the marriage of a minor, without the consent of parents. Our statutes respecting marriage evince this concern in the first lines of the old Act of 1701, and in every section of that and the subsequent Acts. As we read them, 'the consent of the parents' meets the eye everywhere. The penalty is given to redress a grievance and the grievance is that such a marriage is a wrong and injury to both the parent and the child; to the parent because, to use the language of Chief Justice Gibson, 'the marriage is an unjustifiable interference with the relation existing between the parent and his offspring. To say nothing of education and nurture superseded by the obtrusion of a new relation into the family, the deprivation of the right gone by forever to participate in the formation of a connection involving the happiness or misery of a child, may be numbered with the severest injuries that can be inflicted on a parent.' (5 Rawle 129); to the child, because before arriving at the age of mature judgment, and whilst unable to make a contract about the most trivial matters, an indissoluble obligation, an irremovable yoke, is imposed in that which is by far the most important of earthly relations, involving the happiness of a whole life, not to mention inlads an unfitness for the struggles of life and cares of a family, and in girls often an unfitness for the burdens of maternity. As the case is presented, it is necessary, first of all, to examine the statutes. The Act of 1701, entitled an Act for the preventing of clandestine marriages, required the parties to affix their intentions of marriage on the court-house and meeting-house doors, and that all marriages should be solemnized before twelve witnesses, or else the parties married should forfeit twenty pounds and the witnesses five pounds, and pay damages to the party grieved, unless the marriage was in the religious Society to which they belonged, so as a month notice was given to the parents, which no license should dispense with. On this Act two things may be observed; that, if the law was disregarded whilst the penal y was incurred, yet the marriage was valid, because if held otherwise nearly all the marriages in the State would be illegal, seeing that the requirements of the law were seldom observed; and secondly, that the penalty fell only on the parties and the witnesses.

This Act was to a very great extent supplied and superseded by the Act of 14th February, 1729, the principal object of which was to impose a penalty on the person performing the ceremony. The preamble is: Whereas the good intention of an Act of Assembly of this province entitled 'An Act for preventing clandestine marriages' hath been very much eluded, by reason that no proper penalty is by the said law imposed upon the Justice of the Peace or other person marrying or joining in marriage any persons, contrary to the intent and meaning of the said Act: For the remedying whereof, &c. This Act of 1729 then provides in the first section how the bans are to be published, that is to say—they are not to be published at all unless one of the parties to be married lives in the town or county where the publication is to be made, and unless the person making publication shall have received a certificate of the consent of the parents, if either of the parties are under the age of twenty-one. The second section imposes a penalty of fifty pounds upon any Justice of the Peace or minister who shall take upon him to join any persons in marriage without publication of bans being made as directed in the first section.

It must not be thought that the publication of bans is no longer necessary. In Helffenstein vs Thomas (5 Rawle 210) we have: 'Gibson, C. J.—The notion that the acts of 1700 and 1729 are obsolete in the provisions for the publication of bans is a novel one. These provisions were not introduced to serve a particular time or occasion, and they are consequently the law of our day, &c.' Indeed the action is always founded on the joining in marriage without publication of bans or without such publication of them as is directed, to which only the penalty is attached, and not on the want of consent of parents.

Now on this act it should be noticed, that its terms cover all marriages, and not those of minors only, but that in effect only cases of minors fell within its operation, because a marriage in disregard of it was nevertheless legal and only subjected the officiating party to a penalty, and the act only gave an action to recover the penalty to a 'person grieved,' and no one could be grieved except in the case of minors, for persons procuring or assenting to the marriage could not be grieved thereby. In case of the marriage of a minor the parent would be a person grieved, unless he consented to the marriage, but if he consented whether in writing or verbally, he could not call the marriage a grievance. And so it came about that, since bans were seldom published, the question always was whether the parents had consented; for if so, the law gave them no right to sue, notwithstanding the act had been disregarded; but the plaintiff in the first place was always compelled to prove that no publication of bans was made. The certificate of consent required by the first section of the act of 1729 was not satisfied by proof of verbal consent, nor was the certificate of consent a substitute for publication of bans, but a requisite to publication. And it is not because the law has been satisfied with less than the certificate that a father cannot recover where he has actually given his consent whether in the form of a certificate or verbal declaration, but because in such case he is not a person grieved. (Radebaugh vs Laux 2 Waltz 11; Stausburg vs Berton 7 w. & s. 364; Burns vs Bryan, Pitts, 184)

The act of 1729 punishes the marriage of a minor without such publication of bans as in the act is directed, and the direction is that bans shall not be published except under two conditions, one of which is a certificate of the consent of parents; and every marriage of a minor without the certificate of consent (which, of course, must be in writing) must be in disregard of this Act. But if bans be not published at all, it is the second section only which is disregarded. The first section is disregarded only when there has been a publication of bans, but such publication has been without the certificate or consent of parents. For observe the words of the first section, so far as they concern this inquiry: "That no person presume to publish the bans of matrimony or intentions of marriage between any persons in any church, &c., unless one of the parties at least live in the town, city, or county, where such publication shall be made, and unless the person making such publication shall have received such certificate of consent of the parent, if either of the parties be under the age of 21 years. That is all.

We now come to the Act of 1871, which reads as follows: No Justice of the Peace, clergyman, minister, or other person who shall take upon himself to perform the marriage ceremony shall be liable for the penalty for joining in marriage persons under the age of twenty-one years as provided in the second section of the act entitled 'an act to prevent clandestine marriages,' approved February 14, 1729, unless such Justice of the Peace, clergyman, minister, or other person performing the marriage ceremony, shall at the time of joining them in marriage, knowingly or wilfully perform such marriage ceremony in disregard of the provisions of the first section of the act aforesaid.

No minister shall incur the penalty unless he disregards the first section of the act. What if he officiates in disregard of the second section which forbids him to marry persons if no bans have been published? Does he go scot free if no publication at all has been made, but incur the penalty if, making publication, he has disregarded the want of a certificate of consent? Such a construction is not admissible, being absurd. Again, he, of course, knowingly or wilfully performs the ceremony. What is meant then, is this: He shall be liable to the penalty if he, in marrying a person under twenty-one, disregards, knowingly or wilfully, the provisions of the first section of the act. And whenever the act of 1871 applies, the plaintiff must show that the defendant wilfully disregarded the first section of the act of 1729. But we have seen that a minister can only disregard this first section in two respects; first in respect of residence of one of the parties, or by publishing the bans when he has not received the certificate of the consent of parents. He can only disregard it in actually publishing bans, and not where no bans are published. It is the second section of the act of 1729, not the first, which forbids marriage of minors without any publication. If this be thought a strict construction, it is nevertheless the natural and obvious one. For the law-maker has directed me in the most pointed way to the first section. I cannot assume that in saying the first section, both the first and second were meant. In such case the language would have been 'shall disregard the provisions of the act.'

This construction of the act of 1871 saves the old act completely, whilst it leaves something for the act of 1871 to operate upon, namely: residence not known, or a forged certificate of the consent of parents, in cases where bans have been published.

The defendant's counsel contended for a wholly different construction; namely, that the act of 1871 means that the minister or justice shall not be liable to the penalty, when he has married a minor, unless he performed the ceremony, knowing at the time that the party was a minor and knowing that the consent of the parents was withheld. And this is right unless the other construction is right. There is no middle ground. He must 'know.' It will not do to construe the words 'knowingly or wilfully' in a penal statute as meaning 'under circumstances which would put a prudent man on inquiry.' These words, like any other in a statute creating crimes or inflicting penalties, must be construed strictly, when relied on to subject a defendant to penal consequences (Bishop on Statutory Crimes, 596). He could only be said to know these things if told them, or if, as to age, from the appearance of the minor and the circumstances he must have believed, and therefore the jury infer he did in fact believe, the person a minor; or, as to consent, that the statements made to him were improbable and incredible so that he must have discredited them.

But under this construction, who would think it worth while to sue for the penalty? The law of 1729, which stood guard over minors for 140 years, would be a dead letter. It would afford no protection against clandestine marriages of minors. What justice of the peace would care for so much risk? The mere statements of the minor to the officiating party, would make it difficult to recover, and it would be almost as bad if no questions were asked or answered about age or consent.

If the legislature meant to say that he only should suffer who, at the time, knew the facts of minority and want of consent, how easy to say that. And it was not said, but something wholly different. I am unwilling to believe it was intended to abrogate so salutary a law as that of 1729. It bears hardly on no one. 'It has furnished a guide for doubtful cases,' says Gibson, 'by which a minister or magistrate may proceed securely.' If persons who, from their appearance, may be minors, will leave their own neighborhood, where they are known, and go far away where they are not known, it is not much in a minister or justice to refuse to marry them, or to demand the written consent or assurance of parents.

This action, then, is founded on the 2d section of the act of 1729, for marrying without publication of bans, and the act of 1871 has no application to the case at all. I therefore read and refuse all the points submitted by defendant's counsel, and instruct that you have to consider of these four questions only, namely: (1) Whether at the time of the alleged marriage Mary Martin was under age; (2) whether the defendant joined her in marriage with Logan Dyson; (3) whether she was at this time the daughter of John C. Martin, under his care, and the marriage without his consent; (4) whether the marriage was solemnized without the publication of bans. If these questions are resolved in favor of the plaintiff, he is entitled to recover $133 33. And upon all the questions, you will not, I suppose, have any difficulty. What occurred at the defendant's house, apart from the ceremony itself; what the appearance of the girl was, what statements were made by or for her, are wholly immaterial. If he was misled by the statements of the minors, it will not avail him, because the law means to protect the minors against themselves. It is its very object. You will now retire to consider of your verdict."

The jury came in with a verdict for the plaintiff of $133.33.

Communications.

CONFIRMATION AND COMMUNION AT ST. PAUL'S.

St. John's Church belongs to the Dillsburg charge, in York county, and is ministered unto by the Rev. Daniel Riegel, who has been the beloved pastor nearly *forty-five years*. A long pastorate like this is seldom met with in these days of changefulness and unrest. It speaks well for pastor Riegel and his parishioners that during all these years there has been no pastoral change. It is conclusive testimony of a *mutual desire* to promote the glory of Christ by an extension of His kingdom. During his pastorate the Lutheran congregation, worshipping at the same church, has had thirteen pastors, "good, bad and indifferent," and the result has been that this congregation has grown weaker and weaker while pastor Riegel's has steadily increased and is much the stronger to-day.

Lately pastor Riegel has been suffering with a slight bronchial affection, which has annoyed him no little. At his urgent request the writer assisted him last Saturday and Sunday, the 1st and 2d insts. On Saturday afternoon, in connection with the preparation for the Holy Communion, the solemn rite of Confirmation was administered to *twenty-two catechumens*. While performing this work the aged pastor's strength failed, and the writer had to take his place in the service and complete the work. This sent a thrill of sadness through the whole congregation, which was very large, moving many to tears. Especially sad were the catechumens whom he had so lately instructed in the catechism and prepared for the rite, which he was now administering, admitting them into full communion and fellowship in the Church of our Lord Jesus Christ.

On the Lord's Day following the pastor could not be present in the church, and the writer administered the Blessed Sacrament to a very large congregation of devout worshippers. But the presence of the aged pastor was wanting—his voice, sweet and silvery, was silent; all this lent a sadness to the occasion, which was felt by every one in the vast assemblage. The writer felt the influence of this amid the joyous festivities of the Holy Communion. There are some things which

can not be written, and this is one of them. It has been said that sadness may come to be a delicious sort of sorrow "like a cloud dimming the sunshine of the river, although causing a momentary shade of gloom, it enhances the beauty of returning brightness." So we felt amid the gloom, occasioned by the venerable pastor's absence, as saint after saint, conscious of the mystical Presence of Christ, pressed to the Holy Altar of the Eucharist. Pastors, the most loved, may be absent, but Christ never.

On Monday morning pastor Riegel's condition was somewhat improved. He needs quiet and rest. May God in His infinite goodness restore him to health and spare his useful life, so that he may "round out" the *half century* among the people who are so fondly attached to him, is the prayer of his

ASSISTANT.

ZWINGLI MEMORIAL SERVICE.

A Suggestion in regard to Church Extension in the South.

The Synod of the Potomac at its last annual sessions in Newton, N. C., resolved to observe the 400th anniversary of Ulric Zwingli's birth, which occurs January 1st, 1884.

Synod further resolved to raise $1500 for Church Extension in the South, of which amount $1000 was appropriated to Roanoke, Va., and $500 to Concord, N. C.

My suggestion is that each congregation and each Sunday-school within the bounds of the Synod, give the offerings of that Memorial Service to Church Extension in the South, or at least an average of $5 from each congregation and Sunday-school.

There are 279 congregations and 239 Sunday-schools in the Synod. If all the congregations and schools give at least $5 (and we think none would refuse, or be unable to give), an offering of nearly $2600 would be given to form a Church Extension Fund for the Synod of the Potomac. Can it be done? Why not? For the offering would be less than six cents to each member of the congregations and Sunday-schools. Let it be done, my brethren, and the Memorial Services will be for the Synod and the Church, more than mere pious sentiment.

Send the offerings to the Treasurers of the different Classes, that they may send them to the Treasurer of Synod.

If this be done, Roanoke and Concord can plant their stakes and begin to strengthen their cords by the 1st of March, 1884.

TREAS. OF MD. CLASSIS.

MEETING OF RELIEF SOCIETY.

Pursuant to a notice by the president, published in the MESSENGER, "The Society for the Relief of Ministers and their Widows of the Reformed Church in the United States," met in the chapel of Zion's Reformed Church, Hagerstown, Md., Dec. 4th, 1883, at 2 o'clock, P. M.

Eleven members of the Society were present: Rev. G. L. Staley, D. D., was elected president pro tem., and Rev. W. M. Deatrick, secretary pro tem. Prayer was offered by Rev. Wm. Goodrich. Permanent officers were then elected, viz.: President, Rev. W. M. Deatrick; Vice-Presidents, Revs. E. V. Gerhart, D. D., and G. L. Staley, D. D; Secretary, Rev. T. F. Hoffmeier; Assessors, Revs. S. S. Miller, and B. Bausman, D. D.

A communication from Rev. Dr. Gerhart, suggesting certain changes in the management of the Society, was read and referred to a committee consisting of the officers of the society to report at the next meeting.

Rev. T. Appel, D. D., treasurer, presented his report, which was audited by a committee consisting of Revs. N. H. Skyles and Wm. Goodrich, and reported to be correct. Dr. Appel was re-elected treasurer. The officers were instructed to form a correct roll of Life and Annual Members.

The President, Vice-President Gerhart, and Treasurer, were appointed a committee on investment and instructed to invest in the safest and most profitable way possible, the Brinker legacy with accrued interest as a separate and distinct investment, and in addition at least $2,000 of the funds now in the hands of the Treasurer.

Rev. Dr. Appel, treasurer, was requested to publish in the Church papers, an article or articles giving information concerning the Society.

Appropriations aggregating $920 were made to twenty beneficiaries. The Society resolved to hold its next annual meeting in the lecture room of the First Reformed Church, Hanover, York Co., Pa., Oct. 17th, 1884, at 7 o'clock, P. M., the evening before the meeting of the Potomac Synod.

Adjourned with the Apostolic Benediction by Vice-President Staley, at the time in the chair.

T. F. H., Sec'y.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

Farmersville and Arndt's Church, Pa.—In October, Rev. D. F. Brendle, pastor, confirmed 33 young persons; 17 at Farmersville, and 16 at Arndt's church.

Penn Argyle, Pa.—Penn Argyle, Northampton Co., presents an inviting opening to the Reformed Church. It is within easy reach of the pastor at Bangor, who has already explored the field.

Mt. Bethel, Pa—Mt. Bethel, Pa., has long been considered one of the most laborious charges in Eastern Pennsylvania. Its pastors since the early part of this century, were Revs. Dr. T. L. Hoffeditz, Andrew S. Young, P. D. Schory, Isaac K. Loos, Dr. I. S. Weisz, W. D. C. Rodrock, Dr. H. H. W. Hibschman, and the present incumbent Rev. Thompson.

Reading, Pa.—The Reformed Ministerium of Reading, consisting of the Reformed pastors in that city, are taking active measures for the proper celebration of the anniversary of Zwingli's birthday. Are all the Reformed ministers in town and east and west moving in the matter?

New Williams Township, Pa.—The New Williams Township (Northampton Co.) congregation is a zealous flock. They recently withdrew from the old church, built a new one, paid for it; built a parsonage, paid for it; have a thousand dollars on interest for the pastor's salary, and talk of largely increasing this fund. Good for a single country congregation. Rev. D. F. Brendle is the pastor.

Lancaster Classis.—At a special meeting of Lancaster Classis, held in the First Reformed Church, this city, last Saturday, the following actions were passed: The pastoral relation existing between Rev. J. H. Pannebecker and the Elizabethtown charge was dissolved, to take effect December 9, and the call recently extended to him by Trinity Reformed Church, Columbia, was confirmed, and a committee to attend to his installation was appointed, consisting of Rev. J. S. Stahr, Ph.D., J. B. Shumaker, D.D., and D. B. Schneder. Rev. J. S. Stahr, Ph.D., E. V. Gerhart, D.D., and J. H. Dubbs, D.D, were appointed a committee to supply the Elizabethtown charge and assist them in securing a regular pastor. Rev. John P. Stein was received from the Classis of Philadelphia and the call extended to him by the Millersville charge was confirmed. A committee to instal Mr. Stein was appointed, and consists of Rev. J. A. Peters, J. H. Dubbs, D. D., and Rev. A. B. Shenkle.

Rebersburg, Pa.—At a special meeting of the West Susquehanna Classis, held at Rebersburg, Centre county, on the 6th of December, Rev. Newton J. Miller was received from the Classis of Philadelphia, and on the same day installed as pastor of the Rebersburg charge. The sermon on the occasion was preached by D. O. Shoemaker; S. M. Roeder conducted the altar services before the sermon, and Z. A. Yearick attended to the installation. Brother Miller enters upon his work under encouraging circumstances. He not only receives a hearty welcome from the charge, but he finds the field in a flourishing and healthful condition.

Synod of the Potomac.

Kearneysville, W. Va.—The members of the Reformed Church in the vicinity of Kearneysville are contemplating the erection of a Reformed Church at that place, and efforts are being made in that direction.

New Oxford, Pa.—The pastor of New Oxford charge, Rev. D. U. Wolf, and family are enjoying the comforts of the new parsonage recently built by the charge. It is said to be a comfortable and substantial house (brick), and was erected at a cost of $3,485. The pastor is very popular—deservedly so—among his people, and is blessed in his labors.

Funkstown, Md.—A convention in the interest of the Sunday school and Church work, was held in the Reformed Church of Funkstown, Md., from last Wednesday evening to Friday evening. There were present Revs. J. W. Santee, D. D., G. L. Staley, D. D., S. S. Miller, A. C. Geary, J. S. Kieffer and L. G. Kremer. The members were hospitably entertained by the goood people of Rev. Mr. Miller's congregation. Various topics were discussed in an instructive and edifying manner, and, though the gathering was not a large one numerically, it evidently accomplished a good work. The next meeting of the same district Convention, of which L. G. Kremer of Hagerstown, is President, will be held at Keedysville, in the month of January.

Pittsburgh Synod.

The Orphans' Thanksgiving Day.—From the *Butler Eagle* we learn that the teachers and children of St. Paul's Orphan Home at that place had a delightful excursion to Greenville on Thanksgiving Day. Through the kindness of Mr. J. H. Blair, superintendent of the Shenango and Allegheny Railroad, a free pass was granted to all and a special coach added to the train. The ride was enjoyed very much. At Greenville the party was met by Rev. Hahn, and a procession was formed. Each orphan boy was paired with a boy of the Greenville Sunday-school, and each orphan girl had a stranger for a comrade, and all marched to the church headed by an excellent band. An appropriate discourse was preached by Rev. P. C. Prugh, after which there was a feast in a large hall, and the children roamed about the town until summoned by the church bell for the return trip. The excursionists reached home at 7.30 P. M, without accident and greatly pleased. Resolutions were passed expressing the gratification of teachers and children, and thanking Bro. Hahn and his Sunday-school, and the manager of the S. & A. R. R, for the kindness rendered.

The *Eagle*, in speaking of St. Paul's Orphan Home, commends the management to the consideration of the community in which the institution is located, and especially asked the patronage of the people for a supper which was announced for the 11th inst.

Sugar Creek Charge.—The members of the Sugar Creek Charge paid their pastor, Rev. C. Gumbert, and family, a visit on the 30th of Nov. last. A bountiful repast was set by the ladies, which was enjoyed by all present. After spending the remainder of the evening in a pleasant and social way, the visitors returned to their homes leaving the pastor and family many tokens of their kind feelings, good will and devotedness to them. The pastor endeavored to give expression to his feelings of gratitude to those present, but all pastors in a like predicament, know by experience how well he succeeded.

Synod of Ohio.

Iowa.—The Rev. A. Heineman, Defiance, O., has taken charge of congregations in Iowa. He was very kindly received by his new parishioners, who had made previous arrangements for a missionary festival which proved a success. Light, from Him who is the pure Light which lighteneth every one that cometh into the world, was dispensed by several invited ministers. A proof that God's word does not return void, is given in the offerings of $148.22 by the Bethany congregation. May the Lord crown the future ministry of this brother, with His richest blessings.

Farmersville, Ohio.—In the Farmersville charge, of which Rev. M. F. Frank is pastor, the Fall communions have been held with encouraging results. In both congregations the attendance was large. The additions to the town congregation were eight by confirmations; in the country congregation, eight by confirmation, and three by certificate. During the present pastoral year the additions were forty, viz.: Twenty-five in town and fifteen in the country. The charge is in a good condition and everything indicates a commendable spirit of prayer and activity.

Louisville, O.—The congregation at Louisville, together with the citizens generally, manifested their good will and esteem towards the pastor, J. J. Leberman, and wife, on the anniversary of his thirty-fifth birthday in the way of gifts to them.

Wetang, Ills.—The Reformed Church in the little town of Wetang, Ills., Rev. J. H. Lippard pastor, was dedicated on the 18th of November last. It is 50x33 feet, with a tower and spire, and recess pulpit. Its total cost was $2,000, which amount was raised previous to its dedication. The Rev. H. H. W. Hibschman, D. D. of Tiffin, O., preached the sermon. After the sermon the Lord's Supper was administered. In the evening Dr. H. preached at Anna. The Dr.'s sermons were highly appreciated and promises to do good.

Plymouth, Ind.—At a special meeting of St. Joseph Classis, held November 27th, at Plymouth, Indiana, the following business was transacted: 1. A call from the Marshall charge to licentiate W. A. From was considered, and a committee appointed, consisting of Revs. A. K. Zartman, J. Steiner and J. L. Bretz, who ordained him to the gospel ministry, and installed him to the pastorate of Marshall charge. 2. A call from the Board of Home Missions of Ohio Synod to Rev. S. P. Myers for the Kentland Mission was considered, and a committee was appointed to install him. 3. Rev. R. F. Oplinger was received from Shelby Classis. Bro. From has a pleasant place, and the prospects for his future success are cheering and hopeful.

Anna, Ills.—Communion services were held in the Casper congregation of the Anna charge the second Sunday of November. This congregation is in a very encouraging condition, and enjoys a gradual growth. Four persons connected themselves with the church, and others were expected, who were not able to be present at this occasion. This congregation contemplate in the near future to erect themselves a new church, as the old Union building has spent its day. May the Lord strengthen them spiritually, as He has financially, and lead them to this great accomplishment for Christ, and the welfare of present and after generations, is the sincere desire of pastor.

Synod of the North-West.

Haughville, Indiana.—The newly erected Reformed Church at this place, was dedicated to the service of our Divine Lord. Haughville is a suburb of Indianapolis, the capital of the State of Indiana. The brethren Stern and Rettig, pastors of congregations in Indianapolis, are the originators of this enterprise. Through their earnest labors and self-sacrifices, in connection with the material of members of our Indianapolis congregations, they were enabled to give another temple to the Lord, and a spiritual house to His people.

Zwingli Memorial.

St. Paul's Classis.—*Dear Bro:*—The brethren of St. Paul's Classis have agreed upon a somewhat systematic plan of celebrating this anniversary. Not only are sermons to be preached relative to the Reformer on the anniversary, but at the suggestion of the president of Classis, Zwingli Festivals continuing three or four days, will be held in as many of the charges as possible. The programme of meetings not yet issued, we cannot enter into any details, but expect to begin the series of festivals early in Jan. 1884, at Sharon, thence to Greenville, Shenango, Meadville, Zions and Saegertown, taking one charge every week. This will make it a very busy season for the brethren, but we believe much good can thus be done in more than one direction.

Yours, F. B. HAHN.

New York, Philadelphia, Milwaukee, and Cleveland publishing houses are engaged in issuing the life of Zwingli, in two languages and four different styles, to meet the demand occasioned by the near approach of the 400th anniversary of his birth. The more, the better.

Baltimore, Md.—*The Proposed Zwingli Celebration.*—Another meeting to arrange for the proper celebration of the 400th anniversary of Ulric Zwingli's birth, on the 6th of next January, at the Academy of Music, was held by the ministers of the German and English Reformed, the Evangelical, and a committee representing the Presbyterian churches at the Fourth German Reformed Church, on Calvert street, near Saratoga, last week. A prominent organization was effected with Rev. M. Bachman president, and Rev. L. F. Zinkhan, secretary. It was determined to invite the Liederkranz to take part and to engage an orchestra of sixteen pieces for the occasion. Rev. George Seibert, of New York, who had been invited to deliver the German address, will not be able to come. Dr. Philip Schaff, the secretary of the Evangelical Alliance and the secretary of the American committee which revised the New Testament, will be invited to speak in German, and Rev. Dr. B. Bausman, of Reading, Pa., to speak in English. The committee of Presbyterian ministers, the Revs. Messrs. Samuel McLanahan, S. W. Beach, J. A. Davenport, heartily concurred in the selection of Dr. Schaff. The Revs. Messrs. Facius, Huber, Beach, Borchers, Guelich, Burkhart and Zinkhan were then appointed a committee of arrangements, with authority to arrange all further details of the celebration, and the meeting then adjourned sine die.

Ulric Zwingli's four hundredth birthday is already receiving attention on the part of some of the branches of the great family of the Reformed Churches. On the first Sunday in this month, Rev. Dr. Radcliffe, an eminent Presbyterian divine of Reading, preached an excellent sermon on "Switzerland's Sunlight," to a large and attentive audience. He said among other good things: "In point of fact Zwingli was preaching the power of Christ alone to forgive sins, a year before the theses were nailed to the church door at Wittenberg. Luther was monarchical; Zwingli was republican. Luther lowered man; Zwingli exalted God. Zwingli made mistakes, but he was the peer of the noblest in his spirit and achievements. He was the first to restore their rights to the Christian people. He was an heroic example of Christian patriotism."

Personal.

Hon. Joseph Laubach, elder in Christ Reformed Church, Bethlehem, Pa., is president of the Board of Trustees of Allentown Female College.

Rev. D. F. Brendle, who has for some time been ill, is able to attend to his duties again. He has for many years faithfully served a laborious field.

Rev. Dr. J. S. Stahr of Franklin and Marshall College, occupied the pulpit of St. John's Church, Quakerstown, Pa., last Sunday morning and evening, in place of Rev. F. J. Mohr.

Clerical Register.

The address of Rev. J. H. Pannebecker, of Elizabethtown, is changed to Columbia, Lancaster Co., Pa.

The address of Rev. Geo. H. Johnston, is changed from 2114 Norris street, to 33 Saunders Avenue, Philadelphia.

The Rev. S. F. Laury has entered upon his duties as pastor of St. John's Reformed Church, Wyoming, Del. His post office address is therefore changed to that place.

A NEW BOOK.

THE

MOUNTAIN BOY

OF

WILDHAUS.

A LIFE OF

ULRIC ZWINGLI.

The above-named work will be ready for delivery from the Publication Board, at 907 Arch Street, Philadelphia, about December 22d, next. The Book has been prepared by Rev. Dr. Van Horne, with the object of supplying an immediate want in the celebration of Zwingli's birthday, the 400th anniversary of which will occur on the First of January next; and also with the view of supplying a volume suited for our Sunday-school libraries and home circles.

The price of the Volume, neatly bound in cloth, and gilt, containing about 200 pages, will be $1.00, with the usual discounts.

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We have secured several copies of the Life of Ulrich Zwingli, translated by Rev. T. C. Porter, D.D, LL.D., which we will send, postpaid, on receipt of $1.25. Those wishing to become acquainted with the Life of the Reformer will find this work of service. Address,

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November 15, 1883.

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AND OUR
ALMANAC for 1884.

As our Almanac for 1884 is mainly devoted to Missions, Home and Foreign, having portraits of our Foreign Missionaries Gring and Moore and their wives, and a lengthy and full article on Missions in the Reformed Church in the United States, we would call the attention of Missionary Societies to the same, and suggest that they can do much in the way of circulating it. They can do this to their advantage in a two-fold way: By ordering a good quantity of them and selling them at the regular retail price, thus realizing a profit which can go towards swelling their contributions to the cause, and by giving information on the subject now claiming the attention of our Church membership and others, and thus creating an interest in the cause and calling forth increased liberality towards its support.

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Miscellaneous.

THE FIRE-SONG.

By Richard E. Day.

Somewhere in the Mahabarata,
Perhaps, or the book Ramayan,
Is a myth, like a gem in a grotto,
Telling how, at the court of a khan,
A minstrel was bid by his king
Chant a song which no mortal might sing.

And such marvelous ecstasies capture
The soul of the bard with desire,
That he sings for his sovereign's rapture
The ineffable song of the fire—
The fire that inflames and illumes,
That creates and inspires and consumes.

The song of the sun, when his lictors,
The winds, run before him at dawn;
The song of the stars, shining victors,
When the vapors of twilight are gone;
The song of the red life that slips
Through the buds of a damosel's lips.

Till the notes that he scatters so lavish,
Like birds, from his throat and his lyre,
The exquisite chords that enravish,
Are changed into horses of fire—
Into horses and chariot that bear
Him away through the fields of the air.

Is this myth, gleaming out of the ages,
Not the tale of all passionate art?
Of the flame which the artist uncages,
Or genius lets loose from the heart?
Of the torches that burn in the blood,
And drink up the life as a flood?

Of song, with its ardor and burden,
When the singer has heaven at his ear?
Of the transfiguration and guerdon
When the wheels of the chariot are near?—
The chariot that glows as a pyre,
The chariot and horses of fire.

—*Lyrics and Satires.*

Selections.

If you would not have affliction visit you twice, listen at once to what it teaches.

By all means use some time to be alone;
Salute thyself, see what thy soul doth wear;
Dare to look in thy chest—for 'tis thine own—
And tumble up and down what thou find'st there.

Heaven is the day of which grace is the dawn; the rich, ripe fruit, of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court.—*Dr. Guthrie.*

When troubles come, go at them with songs. When griefs arise, sing them down, Lift the voice of praise against cares. They sing in heaven and among God's people on earth; song is the appropriate language of Christian feeling.

Death will give back what neither time, nor might,
Nor passionate prayer, nor longing hope restore;
(Dear to long-blind eyes recovered sight)
He will give back those who have gone before.

—*Proctor.*

God makes crosses of great variety: He makes some of iron and lead, that look as if they must crush; some of straw, that seem so light, and yet are no less difficult to carry; some He makes of gold and precious stones, that dazzle the eye, and excite the envy of spectators, but in reality are as well able to crucify as those which are so much dreaded.—*Fenelon.*

Science and Art.

One of the most remarkable things about paper is its strength. As an illustration of this a note of the Bank of England twisted into a kind of rope can suspend as many as 329 pounds and not be injured in the least.

A recipe for the removal of rust from steel with the least abrasion is to rub sweet oil well into the affected parts, leaving it for forty-eight hours, at the expiration of which time the article is to be well rubbed with finely-pulverized unslaked lime.

Field daisies have been colored by placing their cut stems in aniline violet ink. They refused to absorb any color from black ink. Peonies have been colored as they grow by applying various dyes in solution to the ground in which they stood.

The common method of copying drawings by contact with the blue process or sensitive silver paper which requires an exposure of from ten to fifteen minutes to half an hour seems likely to be superseded to some extent by the introduction of improved gelatine bromide of silver paper. At first the gelatine paper was difficult to prepare, and the results were not good as a rule. Now, however, they are turned out uniformly coated and in large sheets.

According to the *Chemiker Zeitung*, M. Muller has evaporated skimmed milk in a vacuum, so as to obtain a permanent product, which can be preserved for many months in a dry atmosphere, and which has valuable alimentary properties. He thinks that it may be of great use in pastry, and in various kinds of baking, and the best sugar of milk can be made from it. The skimmed milk which is collected in dairies and cheese factories is usually given to animals or wasted in sewage; it contains, however, large quantities of salts and particles of butter and caseine, which can be utilized by Muller's method.

M. Delahaye has instituted a comparison of the relative merits of compressed air and electricity as a motive force for machines in mines. For long distances he says that the latter has the advantage, and the plant required and the expense of maintenance are less than in the case of compressed air. In the coal mines of Zankerode and Oppel, in Saxony, electricity has for some time been employed to work a ventilating fan and draw trains of coal. The fan is distant from the machine which generates the electricity about 2500 feet, and there is an available force of 49 per cent. To work the electric locomotive 37 per cent. is found to be utilized, although the generator of the electricity, in this instance, is 2000 feet away.

Items of Interest.

It is estimated that the decrease of the public debt for the month of November will be about one and three-quarters million of dollars. This slight decrease is due to the payment of about twelve million dollars for pensions.

A recent French law makes revaccination incumbent upon every student received into the lyceums and colleges. Since the experiment was made at the Lycee Louis le Grand not a single case of variola or varioloid has appeared.

Four new houses have just been erected for Mr. Moody's school for boys at Northfield, Mass. Each is designed to accommodate twenty boys, so that eighty can be cared for in place of forty now there. Twelve of these are from Manchester, England.

Mr. W. C. Depauw, of New York, has donated, conditionally, $240,000, now, and $1,000,000 at his death, to Asbury University, Indianapolis, Indiana. The name of the University is to be changed to Depauw University in consideration of his liberality.

Another Carlyle book is on its way to a public which is not especially anxious at present to read anything more about the crusty Scotchman. A literary friend used to send him new books and periodicals containing matter which he thought might particularly interest him. These Mr. Carlyle always sent back dotted with characteristic annotations, and it is these brief criticisms which are to be combined in the forthcoming book. An admirer of Carlyle, by-the-way, has been investigating the question of his vocabulary, and has discovered that not less than 7,500 distinct words are used in *Sartor Resartus* alone.

This is a Jewish leap year, and is remarkable for containing thirteen months and 383 days. The lateness of the Jewish holidays this fall is attributed to the peculiar and exceptional character of the year, for ordinarily the New Year celebration occurs prior to the middle of September, while this year—5643 according to the ancient reckoning—the holiday did not occur until the 1st day of October, not less than fifteen days subsequent to the date of its usual happening, and what is still more remarkable, twenty-eight days later in the Jewish calendar than last year's occurrence of the same festival, for that year contained but 355 days.

Concerning divorces, the following data have been recently supplied by Bishop Paddock of Massachusets, at a meeting in Boston of the "New England Reform League": "Statistics actually show that of all the homes in this land there are States where the divorce plague lays hold of one in every ten families. In some parts of New England alone, it is estimated that one out of every ten marriages ends in ruin and sorrow. There are cities in this country where one in every six marriages ends in divorce. This is how it is gaining on us. The proportion of divorces to all the marriages of the country is appalling, and the evil is increasing with wonderful strides." The secretary of the League, Rev. Samuel W. Dike, of Royalton, Vermont, said:—"In Maine there were 587 divorces granted in 1882, an increase of nearly fifty per cent. during the last twenty years. New Hampshire has increased her divorces from 107 in 1860 to 314 in 1882, Massachusetts from 243 to 600 in the same length of time, Connecticut from 14 in 1849 to 445 in 1880, and Rhode Island from 162 during 1869 to 261 in 1882. In four of the New England States, where 720 divorces were granted in 1860, there were 1,109 in 1870 and 1,439 in 1878. The percentage of divorces to marriages in Ohio was one in twenty-six in 1865, and one in seventeen in 1881. Two of the most populous counties of Minnesota have increased their divorces fifty per cent. faster than the marriages during the last ten years. In Philadelphia there were 101 divorces in 1862, 215 in 1872, and 477 in 1882. Chicago's percentage of divorces to marriages is not as high as is generally supposed, it being one in thirteen and four-tenths in 1882. San Francisco heads the list of cities, the ratio last year being one in five and eight-tenths."

The President's Message.—The President's Message was submitted to Congress on Tuesday, 4th inst. It reviews at length our friendly relations with foreign countries. The exclusion of American pork products from Germany, the interference of Spanish colonial laws with our shipping, and the necessity of securing the faithful observance of the law in regard to Chinese immigration, are the only points that indicate a ripple. There is no reference to the Panama Canal now under contract, although silence on that point cannot be long maintained. The President does not think any large reduction of taxes would be wise, although he is opposed to the payment of the national debt before it becomes due. He proposes that the needs of national banks be met by abolishing the tax on circulation, and advancing the amounts of notes issued with bonds as security from 90 per cent. of the par value to 90 per cent. of the market value of the bonds, an advance in the volume of circulation of one-fifth. In regard to the trade dollar, he says: "I recommend that provision be made for their retirement by the Treasury and the mints as bullion, at a small percentage above the current market price of silver of like fineness." He recommends appropriation for the Navy in order to protect our sea-coast. Mr. Arthur emphasizes the importance of making unmistakable provision for the Presidential succession in case of the death, removal or resignation of the Executive.

In regard to the Mormon Problem, he says: "The Utah Commission has submitted to the Secretary of the Interior its second annual report. As a result of its labors in supervising the recent election in that territory, pursuant to the act of March 22, 1882, it appears that persons by that act, disqualified to the number of 12,000, were excluded from the polls. This fact, however, affords little cause for congratulation, and I fear that it is far from indicating real and substantial progress towards the extirpation of polygamy. All the members elect of the Legislature are Mormons. There is grave reason to believe that they are in sympathy with the practices that this Government is seeking to suppress, and that its efforts in that regard will be more likely to encounter their opposition than to receive their encouragement and support. Even if this view should happily be erroneous, the law under which the Commission have been acting should be made more effective by the incorporation of some such stringent amendments as they recommend and as were included in bill No. 2238 on the calendar of the Senate at its last session.

"I am convinced, however, that polygamy has become so strongly intrenched in the Territory of Utah that it is profitless to attack it with any but the stoutest weapons which constitutional legislation can fashion. I favor, therefore, the repeal of the act upon which the existing Government depends, the assumption by the national legislatnre of the entire political control of the Territory, and the establishment of a commission with such powers and duties as shall be designated to it by law."

The Pay of Government Officials.—The Government "Blue Book," which is always issued just before a new session of Congress comes in, is now being prepared and will be given to the public in a short time. It contains in each issue the names of all Government employes, with the date of their employment, the State from which each was appointed, the salary each one gets, the name of the position he holds and the location where he is employed. The "Blue Book" grows larger every year—or rather every two years—for its publication is biennial. That of four years ago contained about 1000 pages in its two volumes; that of two years ago had at least 1300 and the one in 1883 will contain, it is expected, 1500 pages.

The President, as everybody knows, gets $50,000 a year. The Ministers at London, Paris, Berlin and St. Petersburg get $17,500 each; those at Vienna, Peking, Rio de Janeiro, Yeddo, Rome, Mexico and Madrid, get $12,000 a year each; those at Guatemala, Santiago and Lima, $10,000 a year each; those at Venezuela, Turkey, Sweden and Norway, the Netherlands, Hayti, the United States of Colombia, Belgium and the Argentine Republic, $7,500 each; the Consuls General to Rio de Janeiro, Paris, London and Havana, $6,000 each; the Cabinet officers get $8,000 a year each, and don't save a cent of it.

The Collector of Customs at New York gets $12,000 a year, and should be able to save something from it. The Collector at Boston gets $8,000 a year, so does that at Philadelphia, and those at New Orleans, San Francisco and Baltimore get $7,000. The Commissioner of Internal Revenue gets $6,000, the General of the Army and Admiral of the Navy get $13,500 each, the Lieutenant General of the Army, $11,000; the Vice Admiral in the Navy, $9,000; the Rear Admirals, $6,000; Major Generals, $7,500 each; the Brigadier Generals, $5,500.

The Vice President of the United States gets $8,000 a year. The Senators and Representatives and stenographers in Congress get $5,000 apiece, and so do the Comptroller of the Currency, the First and Second Comptroller of the Treasury and the Commanders in the Navy. A few Consuls General, not over three or four, get $5,000 each, as do the interpreters at Peking and one or two other points. The Postmaster at New York gets $8,000 a year, and that one ends the list of persons in the employ of the Government who receive anything more than a living salary. With two-thirds of these the amount they receive is not more than they are expected to spend, and not more than they do spend. A few of the heads of bureaus get $4,000 a year, and a few Postmasters receive about the same; but of the whole 100,000 of office holders not one in ten gets more than a bare living.—*Boston Transcript.*

Personal.

Mr. Carlisle is the tenth Speaker furnished by Kentucky.

Mr. Gladstone completed his fifty-first year in Parliament this month.

The Prince of Wales was forty-two years old on the 9th of last month.

The late Mrs. Sarah Stewart, of Chicago, left $30,000 to church societies there.

Leopold von Ranke, the German historian, is just rounding off another volume at the age of eighty-four.

Erastus Corning has added to his gift to the Episcopal Cathedral at Albany, so that it amounts to $80,000.

The late Mrs. C. H. Northam, of Hartford, left $150,000 in private bequests, $100,000 to Trinity College and smaller sums to various societies.

Farm and Garden.

Each year's experience only deepens the conviction that the Autumn application of barnyard manure to the surface, either after the land is plowed, or on meadow or clover fields that are to be plowed very early for the planting of corn, is the most profitable method. The best result seems to follow the application of manure where it is done some time previous to plowing. In this case the soluble parts are retained near the surface, where they can be readily appropriated as food by the clover and grass roots.—*Farm and Fireside.*

In one respect cows are like chickens, the greater the variety of the food they eat, the greater will be the product, always provided the varieties are of a wholesome kind. It is well known that the Irishman's cow is always a good milker, and this may be properly attributed, after allowing him due credit as an expert in picking out a good cow, to the fact that she generally gets a greater variety of food gathered from many sources, and ending in what is commonly called a "slop." Many an expert dairyman might take a good point here, and, instead of feeding different foods at separate meals, when the cow will partially reject some in favor of the remembered better food, mix them all together, thus making the good of one carry the evil of the other, not only in taste, but in the health of the cow.—*American Dairyman.*

We have many times urged the feeding of skimmed milk to laying hens, and will add that on the farm where dairying is carried on the use of buttermilk will also be found of great benefit, and will very sensibly increase the egg production. After a few days' trial the "biddies" will look out eagerly for your coming with the accustomed dish in hand. Use it instead of water, and the slightly saline quality will be beneficial. Either buttermilk or skimmed milk are excellent. The latter, of course, is not as rich and fattening as the former, but still contains much of good. Should you be keeping a large flock of hens, and the choice lies between feeding the milk to a pig and giving it to the hens, decide in favor of the hens every time. The extra production for one year by the milk feed will buy all the pork your family may need, and make your occupation much pleasanter all round.—*Poultry World.*

Cord Fed Pigs.—A pig of corn-fed ancestors, himself fed on corn and almost nothing but corn, may, at ten or twelve months old be as round as a log and as fat as butter; but he is, nevertheless, nearly starved to death for the want of nitrogenous elements, and their inseparable associates, the phosphates, in his rations. Such a hog when killed is found to have little more blood than a turnip; the bones are so brittle they break like pipe-stems; the lean meat is scanty, dry, tasteless, and the walls of the cells in the fatty portions are so thin that the meat shrinks to mere scraps in the pot or pan. The fact is, that in order to get the best, the juiciest and highest flavored pork, whether fat or lean, the hog must have a higher nitrogenous ration. Therefore, it is, hogs kept in a slaughter-house yard and feeding on the offal in connection with corn, make pork of excellent quality and second only to that fattened on milk, grass and peas, or pea-meal. It is easy to see that a hog fed on corn almost exclusively and having bones of no strength, organs of no vigor, little blood and less power of the circulation, will become the prey of all sorts of disease—those taking on the form most common to the seasons and the peculiar local situation. This is about all there is of hog cholera, and so the treasury commission will find if they do the work they undertake thoroughly.—*Press.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

Traps for the Young. By Anthony Comstock. Published by Funk & Wagnalls, 10 and 12 Dey Street, New York. Price, $1.00.

This book, by one who for over eleven years has haunted the haunts of vice to bring its victims to justice, discloseses in a graphic, yet prudent, manner the many insidious "traps" by which the young are ensnared and corrupted. This testimony of an eye-witness must bring to the mind of thoughtless youth, or careless parents, conviction that the facts disclosed, however startling and unreal they may *seem*, are nevertheless true. To conceal them, because distasteful to those of pure morals, would be unmanly, while to expose them in a free, sensual manner would but spread the evil more and more. Mr. Comstock seems to have avoided both extremes, and while conscientiously telling "what he has seen and heard," has sought to feed the *mind* of the reader with facts, rather than to excite the *passions* with improper language or representations. So insidious is the corrupting power of vile literature and illustrations in the hearts and minds of youth that parents frequently suspect no wrong until "sin hath conceived and brought forth." We urge upon parents the duty to acquaint themselves with the *causes* that they may avoid these traps and snares. This information Mr. Comstock has fully, prudently and reliably laid before us in this valuable book.

The Sunday-School Hymnal. A Collection of Music for Sunday and Week-Day Schools. With full responsive services for Sundays and Festivals. Published by order of the Lutheran Joint Synod of Ohio. Columbus, O.: Lutheran Book Concern, J. L. Trauger, Agent. 1883. Pp. 254. Price, 50 cents; $4.00 per dozen.

We are glad to notice the publication of this book, which shows a move in the right direction. If trashy music is to be banished, it must be by the substitution of something better. The metrical hymns here given are more churchly in their character than those we usually find in books of the kind. But, as will be seen from the title-page, the work before us is more than a hymnal. It is an Order of Worship, with some chants introduced at proper places. Our only regret is that the Gloria in Excelsis, Magnificat, Benedictus and other pieces of that kind are entirely omitted. This is a serious defect.

The Mystery of Creation and of Man: To which is added a new view of Future Punishment. By L. C. Baker. Philadelphia: J. B. Lippincott & Co. 1884. Pp. 204.

This volume is made up of a number of discourses designed to meet in a popular way the arguments by which the Christian faith is now assailed. It shows more than usual ability, and the line of thought is the only one that will successfully overthrow rationalism. The work does not profess to be scientific, and yet the author is thoroughly imbued with true theological science. His volume will do good in instructing and comforting those who may fear that the foundations that God has laid, are being sapped. We commend the book.

The Christmas Wide Awake, of extra size, just at hand, is a refined and very beautiful number, sure to be carefully treasured in the family for years, for its literature is not of the evanescent class, and its illustrations are an art-portfolio in themselves. The frontispiece, by Lungren, is threefold, and designed as an illustration for Miss Wilkins' dainty poem "On Christmas Day." Sophie May follows with one of her inimitable stories, "A Christmas Breeze. Then follows a host of other stories and poems. All concludes with the C. Y. F. R. U. Reading Course, a whole family magazine in itself.

Subscribe now, and secure the opening chapters of the serials. Only $2.50 a year. D. Lothrop & Co., Publishers, Boston, Mass.

The Journal of Progress. The Wood-Worker's Magazine. December, 1883. This new monthly, sent forth upon an important mission by the Journal of Progress Company, 907 Arch street, Philadelphia, is one of the finest specimens of typographical neatness and taste we have ever seen. It abounds in illustrations not only of machinery, but of articles of household ornamentation, such as will help to promote beauty in the home. The reading matter is made up of observations upon science, the mechanical arts, and short, pithy excerpts and sentences that will interest and amuse the reader. The price is $1 per year, or 10 cents for a single copy.

Littell's Living Age. December 8, 1883. Contents: Autobiography of Anthony Trollope, Letters from Galilee, part III, and The Double Ghost we saw in Galicia, Blackwood's Magazine; The Wizard's Son, part XIX, Macmillan's Magazine; Florida "Crackers," Chambers' Journal; Odet de Coligny, Cardinal Chatillon, Saturday Review; A Statue to Alexander Dumas, Times; Evolution and Mind, Spectator; Sayings of Children, Chambers' Journal; and choice selections of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On Thursday, November 1st, in Middlebrook, Va., by the Rev. S. L. Whitmore, Mr. G. W. Bosserman to Miss Lizzie M. Helms.

In Pattonville, Bedford county, Pa., Nov. 29, 1883, by the Rev. I. N. Peightel, Mr. George Blackburn, of Everett, to Miss Annie Wolfe, of Pattonville.

On the 27th ult., in Trinity Chapel, Adamstown, Frederick county, Md., by Rev. A. J. Heller, Mr. John C. Padgett to Miss M. Nellie Thomas, daughter of Dr. J. Thomas, of Adamstown.

On Thursday eve, November 22, in St. Paul's Reformed Church (English), Lex street, near Carrollton avenue, by Rev. M. L. Firor, Mr. Walter W. Watts to Miss Ella L. Saum, both of Baltimore City.

Obituaries.

Tribute of Respect.

Resolutions passed by the Reformed Sunday-school, Jonestown, Pa., on the death of Mrs. Lavina J. Kessler, wife of the Rev. Tobias Kessler, who died November 26th, 1883.

Whereas, In His inscrutable wisdom God, our Heavenly Father, has taken from our midst Mrs. Lavinia J. Kessler, the Pastorian of this Congregation, and an efficient teacher in the Sunday-school, it is fitting to express our sympathy and high regard, therefore,

Resolved, That in the death of our sister this school has lost an able and exemplary Christian teacher, and while we lament her loss, we bow in humble submission to the will of our Heavenly Father, knowing that He does all things well.

Resolved, That in her death the Church and Sunday-school have lost a faithful and humble follower of Jesus; and, since it has been good to our God to take her away from this life and its labors, we rejoice that she has fallen "asleep in Jesus," and that we mourn not as those without hope.

Resolved, That we deeply sympathize with her bereaved husband, and pray that the promises of our kind Heavenly Father, Son and Holy Ghost may be fully verified in him and strengthen him in his arduous labors to proclaim the gospel to us.

Resolved, That these resolutions be spread upon the minutes of the Sunday-school and a copy be sent to the bereaved husband and published in the Messenger and the secular papers.

Adopted by the school, December 2d, 1883.

C. D. Zehring, Secretary.

Mrs. Elizabeth Long.

"Mother has gone!" These few words, so full of meaning to her devoted, anxious sons, were carried with lightning speed over the electric wires, and told the departure of a dear mother, Mrs. Elizabeth Long. A long life of entire consecration to the Lord explained whither she went. She was a model mother, looking not only after the natural and earthly interests of her children, but was greatly concerned also for their spiritual well-being. She lived to see them all well established in this life and well grounded in the faith. Her four sons who survive occupy prominent positions on the walls of Zion. Rev. Abraham L. Long, at Marion Square, Pa., Rev. William S. Long, at Jewett, N. Y., and Rev. E. M. Long, author of the widely-used illustrated sermons. The fourth son, Prof. F. D. Long, is principal of a classical school at Downingtown, Pa., and a grandson, E. W. Long, is pastor at Fairmount, N. J. They are all in the Presbyterian Church, as was their father, Samuel Long, who died in 1878.

She was devoted to her church, faithful in attendance and in the use of the means of grace. She advocated the maintenance of purity in the Church by a more rigid discipline than is generally observed. A green tree amid the snows of mid-winter is a cheering sight; so is a mother clad in the snowy mantle of old age with a heart aglow with love to Christ. The promise is, "His leaf also shall not wither." "I have risen before the light, that I may have a quiet morn for close communion with my God and Saviour," so wrote the aged authoress of the hymn, "I love to steal awhile away." Those sleeping in adjoining chambers with Mrs. Long would often be awakened at the morning twilight by the sound of her earnest pleading prayer, after she had passed her "three score years and ten."

She had gone to spend the winter in the Catskill Mountains, in the new home of her son, William, the last of the family to enter the ministry, and to found a family. There she was taken sick, and, after five days of suffering peacefully, passed away on the 23d of November, at the age of 74 years. G. W. R.

Acknowledgments.

STATEMENT

Of moneys received by the undersigned for Missions since last acknowledgment, viz.:

Received per Rev Theo Appel, D D, from Zion's Ch, Allentown, amount realized from Corn Planting, $69 90. Rev D Rothrock (corn planting), 2 00. Marietta cong S S, Dellinger, Treas, 10 00.	$ 81 90
S L Diehl, Seitzville, Pa,	2 00
Rev F A Rupley, from Salem cong, Clover Creek, 20 00. Gruber legacy, interest in part, 60 00.	80 00
Woodstock Valley chg, 9 00. Bedford District S S, 16 00. New Paris cong, 6 00. Schells-burg, 8 68.	38 68
Rev T O Stem, Treas E Pa Classis,	315 25
Rev E Erb, Lincoln, Neb, com col'n,	8 00
R F Kelker, from Rev D H Bucher,	10 00
Rev J A Hoffheins, Treas Va Classis,	175 00
Rev Wm M Deatrick, Treas Mercersburg Classis, from Loudon Ch (harvest col'n, 3 00. Fannettsburg Ch, do do, 1 79. Hebron Ch, McConnellsburg chg (corn alms), 4 26. Grindstone Hill charge, 25 00.	34 05
Rev C Baum, Schuylkill county, interest on Shreiner note,	3 00
Rev U H Heilman, Treas of Carlisle Classis, from Newberg charge, 15 00. New Bloomfield chg. 24 00. St Peter's Ref Church, Landisburg (com col'n), 35 15. S S of do do, 2 00.	76 15
William Yeich, part of coll at Synod of Reading,	21 39
Rev W U Haas, Treas of W Susq Clas, from Centre Hall Charge, 18 16. Nittany Valley, 70 00. St John's, Williamsport, 11 00.	99 16
Rev J B Stauffer, from St Matthew's Ref S S, Chester county, Pa,	2 08
Rev W H H Snyder, pastor Salem Ref Ch, Harrisburg,	40 00
Rev Wm M Deatrick, Treas, etc, from Shippensburg Ref Ch, 20 00. St Paul's Waynesboro, Ref Ch, 17 00. Loudon Ch (com col'n), 3 16. Fannettsville Ch, do do. 3 28. McConnellsburg Ch, do do, 3 82.	47 26
Rev U H Heilman, Treas of Carlisle Classis, for Iowa Mission,	4 50
Rev J H Pennebaker, Treas Lancaster Classis, from Reamstown chg,	70 00
W D Bard, Treasurer of Grace Chapel, Washington, D C,	10 00
Rev H A Forney, Treas Bd Systematic Benevolence of N Carolina Classis, from Mount Zion cong, 3 58. Gilead, cong, 3 12. St Luke's, cong, 3 25. Col'n of Synod at Newton, N C, 37 70.	47 65
E I Santee, M D, Treas Christ Ref Ch, Phila, col lifted in commemoration of the birth of Luther,	20 31
Rev D S Fouse, Treas of Iowa Classis, from Tipton chg, 50 00. Beaman Mission, 75 00. Pleasant Valley, 50 00. Col'n Junction chg, 37 00. Boulder chg, 37 00. Harmony charge, 45 00. Wilton chg, 20 00. Coneville chg, 5 00.	319 00
Rev C S Gerhard, from Ben Society of 1st Ref Ch, Reading,	100 00
Rev U H Heilman, Treas Carlisle Clas, from Carlisle Ref Ch, 32 00. Duncannon Ref Ch, 10 00.	42 00
Rev Geo W Snyder, pastor 2d Ref Ch, Harrisburg, fall com col'n,	12 32
Rev J G Brown, Wichita, Kans, harvest and com col'n,	7 20
	$1,666 90

Church Extension Fund.

Received per Rev N S Strassburger, D D, Treas Lehigh Classis, its share of assessment laid on E Pa Classis, to pay the "Gelbach Claim,"	$65 00
Rev D W Gerhard, from Salem (Heller's) Ch, New Holland chg,	10 00
	$75 00

Washington Mission Fund.

Received per Rev Wm M Deatrick, Tr, etc, from Woodcock Valley charge, 17 00. H J Myers, Treas Gettysburg Classis, 350 00. Rev Wm M Deatrick, Treas, from Huntingdon charge, 4 45. Rev U Henry Heilman, from Duncannon Ref Ch, 7 25.	$378 70

Wm. H. Seibert, Treasurer.

Religious Intelligence.

At Home.

Rev. H. D. Gause, D. D., preached his farewell sermon to the First Presbyterian Church, St. Louis, Oct. 28, and comes at once to Chicago to become Secretary of the Presbyterian Board of Aid for Colleges and Academies.

Chicago has a novelty in the way of a gospel ship, called Glad Tidings, in command of Captain Burby, accompanied by his wife, son and two daughters. It makes trips to all out of the way places on the Northern lakes, where religious services are conducted by the family.

The International Bible Lesson Committee met at Nashville, Tenn., Oct. 30, to prepare the International Bible Lessons for the year of 1885. When the committee has completed its work the program of lessons will be forwarded to England for inspection by the European Committee, and if indorsed by them will be returned and adopted for use in the Sunday-schools in this country.

An effort is being made in New York to establish a newspaper to be published in the Hungarian language. The subject has been under consideration for some time, and meets with the indorsement of the Rev. Messrs. Howard Crosby, S. Irenæus Prime, Morgan Dix, and others. There are at the present time about 6,000 Hungarians in the city of New York, and about 100,000 throughout the country, and very few of them speak English.

The General Council of the Evangelical Lutheran Church of North America is composed of Germans, English-speaking descendants of Germans, Swedes, Norwegians and others, representing altogether over 850 ministers, 1,600 congregations and almost 250,000 communicants. This General Council forms one of three large general bodies, representing 54 Synods, which in all include 3,500 ministers, over 6,150 congregations and about 800,000 Lutheran communicants in the United States.

The Week of Prayer begins with the first Sunday in the year, Jan. 6, and the general arrangement of topics is as follows:

Monday, Jan. 7.—Praise and Thanksgiving. Tuesday, Jan. 8.—Confession of Sin and Prayer for Cleansing and Renewal. Wednesday, Jan. 9.—Prayer for Families and Instructors of Youth. Thursday, Jan. 10.—Prayer for the Church of Christ. Friday, Jan. 11.—Intercession for the Nations. Saturday, Jan. 12.—Prayer for Missions at Home and Abroad.

A memorial has been presented to the Methodist General Conference asking that the Japan Mission may be organized into an Annual Conference. The case is presented in terse, forcible sentences, and the facts go far to strengthen the petition. This Annual Meeting comprises 14 American and 5 Japanese elders, 4 Japanese deacons, and 6 preachers on trial (soon to be eligible to the order of deacon), 10 local preachers, and 25 exhorters; a total membership of 947, 1,242 Sunday-school scholars, 717 day-scholars, 2 schools of higher grade having 70 scholars, a Mission training-school, with a prospective Anglo-Japanese University.

The Reformed (Dutch) Church has a total communicant membership of 80,156, or eleven less than the number reported last year. But there has been a gain of 895 in the number of families reported, and this anomaly is explained by the fact that for a year or two past the churches have been busily revising their rolls. The members received on confession of faith last year were 3,868 and by certificate, 2,307. There are now 576 churches, a gain of 7 over the previous year; 558 ministers, a gain of 13, and 44,506 families. The baptized non-communicants number 29,599, and the scholars in Sunday-schools, 84,595. The infants baptized during the last year numbered 3,989, or 62 less, the adults 940, or 51 more than during the previous year. The total of contributions for all purposes was $1,097,466. The Foreign Mission statistics show that there are in China, India and Japan, 12 stations, 125 out-stations, 18 missionaries, 23 assistant missionaries, 18 native ministers, 46 catechists or preachers, 46 schoolmasters, 11 schoolmistresses, 6 colporteurs, 6 Bible women, 37 churches (of which 22 are in India), 2,543 communicants, 144 scholars in the academies, and 95 day schools with 2,028 scholars. There are also 18 theological students.

Abroad.

The missionaries of India insist that when a native woman is converted to Christianity the native garb is not sufficient for her clothing.

The Turkish Bureau of Censorship has lately seized a number of copies of the *Missionary Herald*, and condemned them as "a bad book of which every number has something about Turkey."

There are in Paris sixty Roman Catholic churches, and some thirty chapels for other denominations. It is estimated that there is a place of worship for every 20,000 of the inhabitants, and even this is more than sufficient for the number who go.

A memorial bust of John Rogers has been unveiled in St. John's Church, Deritend, England, by the Mayor of Birmingham. Rogers was the coadjutor of Tyndale in translating the Bible, was burned at Smithfield in 1555, and was afterwards shown as the "Deritend martyr."

The Rev. G. L. Mackay, of the Canada Presbyterian Mission in Formosa, has married a Chinese wife and devoted his life to the work of Christianizing the island. In North Formosa there has been, he reports, a remarkable revolt from heathenism. Some time ago he telegraphed that 1,000 were seeking Christian instruction. He now writes that he is below the mark when he says that upwards of 2,000 have thrown their idols away and expressed a desire to worship the one true God. In one village a chapel has been opened; in another of upward of 200 inhabitants "every soul wants to be a Christian, every house is cleared of idols." In another village of 300 the people have begun to sing the hymns. The people in one village offer 150 days' labor, those of another offer 100 in the erection of chapels. In another letter he writes of Sakak-eng, one of the worst places in North Formosa. Hitherto the mission could hardly get a foothold there because of the ruffians. Now there is a large chapel, which the more respectable people are beginning to fill. Only a short time ago Mr. Mackay was attacked there by a mob; but he stood without flinching the storm of missiles hurled at the house and himself. At Tamsin, Oxford College has just been opened.

"Most Blissful" Nicodem, the newly-elected Patriarch of Jerusalem, recently paid a visit to the Czar's capital and caused a great stir there among the Orthodox Russians. It is the first time since the foundation of St. Petersburg that the Patriarch of the Greek-Eastern Church has visited the residence of the head of the Russian Church, the Czar. True, the late Patriarch of Alexandria, Nicanor, made a flying visit to St. Petersburg; but as he was sick at that time, and did not appear in the church or in public, his visit does not count. On the day of the Exaltation of the Cross, Patriarch Nicodem performed the liturgy in the Convent of the Holy Trinity. After having conferred with the Holy Synod of Russia on some church matters, Nicodem returned to Moscow, where he was met by the clerical deputies of Jerusalem, who came to congratulate him on his election, and to accompany him on his way to his Patriarchate. Patriarch Nicodem is well known in Russia. For years he lived at Moscow in the capacity of Archimandrite of the Jerusalem Convent. About two years ago, in the Isaac Cathedral, of St. Petersburg, he was consecrated Archbishop of Thabor. Recently he was elected to be Patriarch of Jerusalem, and was confirmed by the Sultan of Turkey. While at St. Petersburg he issued an appeal asking the Orthodox to continue their favor to the Church of Jerusalem, the mother of Churches, suffering among a population holding to other creeds. He goes on to say that the Orthodox temples and convents, erected on the places of the great events of redemption, are now in a miserable condition, lacking in the most necessary things, as sacred furniture, vestments, bells, and so on. Having no money whatever, they cannot open their own schools, asylums, and other charitable institutions, which are very much needed. Meanwhile the Christian churches of other denominations, as Catholic and Protestant, being well provided with means, shine in splendor and abound in charitable institutions. In conclusion, the Patriarch asks for gifts of money and things for the Jerusalem Church.

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THE FAMILY DOCTOR'S papers have long been an invaluable feature of the Magazine, and the editor is thankful to say that an incalculable amount of good has been done through this most useful agency.

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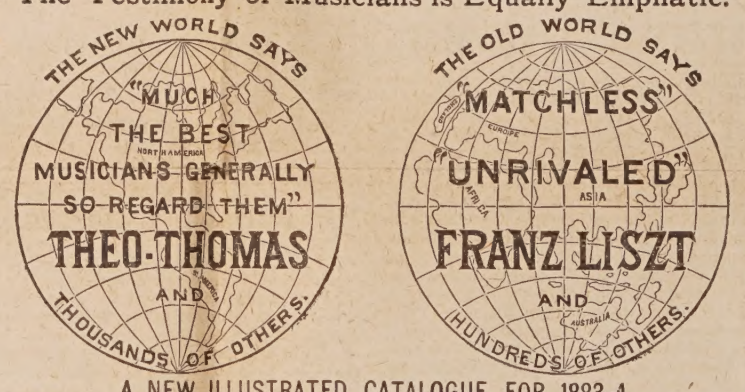

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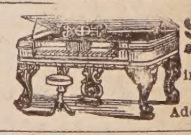

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TIME TABLE.—MAY 21st, 1883.

Stations. UP TRAINS.	N. O. Exp.	Acc'm Train	Soth'n Mail	Phil. Exp.	Carl. Acc.*	Hb'g. Exp.
	P. M.	A. M.	A. M.	A. M.		P. M.
Leave Baltimore	11 20	.....	7 35	10 50	.....	4 35
" Philadelphia	11 20	4 30	7 40	11 05	.....	5 40
	A. M.		A. M.	P. M.	P. M.	
" Harrisburg	3 15	7 35	11 30	4 05	6 30	8 55
" Mechanicsb'g	3 38	8 04	11 50	4 30	7 00	9 20
" Carlisle	4 00	8 30	12 10	4 55	7 28	9 43
" Newville	4 23	8 55	12 30	5 20	.....	10 06
" Shippensburg	4 44	9 19	12 50	5 45	.....	10 32
Ar. Chambersb'g	5 07	9 45	1 08	6 08	.....	10 55
Lv. Chambersb'g	5 12	9 50	1 10	6 12	.....	P. M.
" Greencastle	5 35	10 14	1 30	6 35	.....	
Ar. Hagerstown	6 00	10 40	1 50	7 00	.....	A. M.†
Lv. Hagerstown	A. M.	10 45	2 00	7 05	.....	6 05
Ar. Martinsburg	DAILY	11 30	3 20	7 50	.....	6 20
		A. M.	P. M.	P. M.		6 45

* On Saturdays this train will leave Harrisburg at 5 30 P. M.
† Monday Morning Accommodation.

Stations. DOWN TRAINS	Hb'g. Exp.	Sat. Acc'n	Mail Train.	Day Exp.	Mail Exp.	N. Y. Exp.
		P. M.	A. M.		P. M.	
Lv. Martinsburg	.....	8 00	7 00	DAILY	3 00	DAILY
Ar. Hagerstown	.....	8 50	7 54	P. M.	3 48	P. M.
Lv. Hagerstown	.....	P. M.	8 00	1 35	3 55	9 05
" Greencastle	.....	.....	8 26	1 58	4 23	9 25
Ar. Chambersb'g	A. M.	.....	8 50	2 17	4 55	9 45
Lv. Chambersb'g	4 30	Carl.	8 55	2 20	4 55	9 50
" Shippensburg	5 53	Acc'n	9 19	2 40	5 21	10 10
" Newville	5 15	A. M.	9 42	3 00	5 46	10 30
" Carlisle	5 42	7 30	10 08	3 20	6 15	10 50
" Mechanicsb'g	6 06	7 57	10 33	3 42	6 45	11 10
Ar. Harrisburg	6 35	8 30	11 00	4 05	7 15	11 30
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20	.....	3 15	7 25	.....	2 55
" Baltimore	10 20	.....	.....	5 20	.....	.....
	A. M.		P. M.	P. M.		A. M.

C. V. R. R.—SOUTH PENN BRANCH.

Mixed Train	Mail Train			Mail Train	Mixed Train
A. M.	P. M.			A. M.	P. M.
9 50	4 15	Lve.....	Chambersburg..... Arr	8 45	3 55
10 03	4 35	"	.....Marion..... "	8 30	3 30
11 20	5 15	"	.....Mercersburg..... "	7 45	2 10
12 00	5 37	"	.....Loudon..... "	7 20	1 30
12 15	5 45	Arr.....	Richmond..... "	7 10	1 15
P. M.	P. M.			A. M.	P. M.

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General News.

Home.

The Anti-Slavery Society celebrated its 50th anniversary in this city last week.——The Nutt trial has been moved to Allegheny County.——The Pennsylvania Legislature has passed the appropriation bill over the veto of the Governor.——Hon. Alexander Henry, ex Mayor of Philadelphia, died in Germantown on the 5th inst.——The typhoid fever has broken out among the students of Yale College.——The decision of the court in what is known as the Dinsmore suit, has been rendered in favor of the Reading Railroad.

Foreign.

O'Donnell has been convicted of the murder of Carey, and sentenced to be hung on the 17th.——The reports of the recent anti-protestant riot at Wexford, England, are said to be exaggerated, although the Methodist Church, Christian Association Hall and other buildings were attacked ——It is proposed to annex the South Sea Islands to Australia.——The treatment of imprisoned Nihilists at Tronbletskoi, Russia, is said to be terrible.——It is now said that the Crown Prince is to visit the Pope on his way home from Spain, and this is construed into a settling of difficulties—with the advantages on the side of Rome.——The Franco-Chinese war will hardly be avoided.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, December 10, 1883.

FEED.—Sales of 2 cars good and choice Western Winter wheat bran, spot, at $16@16.25 per ton.

FLOUR.—We quote Western and Pennsylvania super at $3@3.50; do do, extra, $3.62@4; Pennsylvania extra family, $4.75@5; Delaware do do $5.25@5.75; Ohio do do, $5.25@6; Indiana do do, $5.25@6; St. Louis and Southern Illinois do do, $5.25@6; Minnesota bakers', clear, $5@5.50; do do, straight, $5.50@6. Rye flour at $3.75 for pure. Buckwheat: sales of 20,000 lbs at $3.75@3 85 per 100 lbs.

WHEAT.—Sales of 600 bush rejected red on track, at $1; 600 bush No. 4 red, in grain depot, at 90c.; 2400 bush No. 3 and steamer, at 99½c.; 2,500 bush No. 2 red, in export elevator, at $1 08@1.08⅜; 600 bush No. 1 Pennsylvania red, in grain depot, at $1.16; 1500 bush do do, on dock, at $1.15; 20,000 bush No. 2 red January, at $1.10⅜.

CORN.—Sales of 600 bush old rejected, in Twentieth Street elevator, at 58c.; 600 bush new No. 3 yellow, in grain depot, at 57c.; 1800 bush old No. 3 mixed, in Twentieth Street elevator, at 59½c; 600 bush old low No. 3 mixed, in grain depot, at 57½c.; 600 bush new steamer yellow, in grain depot, 59½c.

OATS.—Sales of 1 car No. 3 white, at 39c.; 3 cars do do, later, at 39½c.; 2 cars do do choice, at 40c; 12 cars No. 2 white, early, at 40c.; 7 cars do do, later, 40½c.; and 4 cars No. 1 white at 41c.

HAY AND STRAW.—We quote: Timothy—Choice Western and New York, $15@15.50; do fair to good Western and New York, $12@14; do medium Western and New York, $10@11; mixed, $9@11; damaged and low grade, $7@8. Cut hay, as to quality, $14@17.50. Rye straw, $12.75@13 Wheat straw, $9.50@10. Oat straw, $10@10.50.

MOLASSES.—New crop New Orleans was quiet at 42@58c., as to quality. Old sugar-house molasses was dull at 13@14½c., the latter for extra heavy.

SEEDS.—Clover was dull at 9¼@9¾c. per lb, and timothy at $1.45@1 50 per bush. Flax was firm under scarcity: small sales at $1.47@1.50.

SUGAR.—Raw at 6¼@6⅜c. per lb for fair to good refining Muscovadoes. Refined were quiet but steady at 8⅝@8½c. for powdered; 8@8½c. for granulated; 8c. for crystal A, and 7 9-16c. for confectioners'.

EGGS.—We quote: Pennsylvania and New Jersey, extra, 32c.; firsts, 31c; Delaware and Maryland, extra, 31½@32c; firsts, 31c.; Western extra, 30@31c.; firsts, 28@29c.; ice-house, Pennsylvania, extra, 25@26c.; firsts, 23@24c.; do, Western and Canada, extra, 24@25c; firsts, 23c.; limed, extra, 22@23c.

GREEN FRUITS —Apples—Western mixed cars, per bbl, $3@3.50; do New York mixed cars, per bbl, $2 25@2 75; do Genetins, per bbl, $2@2 50; do No. 2 Winter, per bbl, $1.75@2 25; do near by, sour, do, $1.75@2 25. Cranberries, Jersey choice, per bush crate, $3@3.25; do common and good, per bush crate, $2 25@2.75 Florida oranges, per ½-bbl box, choice, $3 25@3 50; do do, fair to good, $2.50@3; do do, rusty, $2 25@2.50.

VEGETABLES.—We quote: Potatoes—Early rose, per bushel, choice, 43@45c.; do fair to good, 33@38c.; Burbank and Hebron, choice, 40@43c. do, fair to good, 35@38c; snowflake, 40@43c.; peerless, 33@38c Onions, yellow, per bbl, $1.25 @1.40; do, per bushel, 40@45c. Cabbage, per 100, $3@5.

PROVISIONS.—We quote: Beef—City family per bbl, $13@13.50; do, packets, $11.50; do, No. 1 mess, $10.50@11; beef hams, $23 50@24; India mess beef, in tcs, $23.50@24; dried beef, $15@16. Pork—Mess, old, $14; do do new, $15@15.50; do, prime mess, new, $14.50@15. Dressed hogs, 5¾@6½c. Hams—Smoked per lb, 13@15c.; do, S. P. fully cured, 11⅞@12½c. Sides, smoked, 9c.; do, in salt, 8½c. Shoulders—In dry salt, old, 5½c.; do do, new, 5½@5¾c.; do smoked, 6¼@6⅝c. Shoulders—pickle. 6⅞@7c.; do, smoked, 8@8½c. Bellies—In pickle, 10c.; do smoked, salt, 9½@10c. Lard—City refined, $8 87½@9; do, steam, $8.60@8.65; do, Butchers' loose, $7.25 @8.

BUTTER.—We quote creamery, Pennsylvania, extra, 40c.; firsts, 35@38c.; do Western extra, 40c.; firsts, 35@38c.; do imitation extra, 30c.; firsts, 25@28c.; Bradford Co. fresh tubs, 30@31c; do do dairies extra, 25@26c.: Western dairy extra, 25@28c.; firsts, 22@24c.; factory extra, 20c.; firsts, 15@17c., prints, Pennsylvania extra, 42c.; firsts 38@40c.; seconds, 33@35c.; rolls, Ohio extra, 23@25c.; firsts, 18@20c; do. Pennsylvania, 21@23c.; firsts, 17@19c.

CHEESE.—Quotations were: New York factory choice at 12¾@13c.; do. fair to good, 11¾@12½c.; night skims, 9½@10½c.; Ohio choice, 12@12½c.; do. fair to good, 11@11½c.; Pennsylvania creamery, part skims, fancy, 7c.; do. do. fair to prime, 5@6c.; do. do. skims, best here, 4@4½c; do. do. ordinary, 2@3c.

DRESSED POULTRY.—We quote: Turkeys, extra, 15c.; do, choice, 12@13c; do, poor and medium. dry picked and scalded, 9@11c.; chickens, extra, 13c.; choice, 11@12c; poor and medium, dry picked and scalded, 7@9c.; ducks, choice, 12c.; poor to good, 8@11c.; geese, choice, 9@ 10c.; poor, 6@8c.

Live Stock Prices.

The receipts for the week were: Beeves, 2700; sheep, 8,000; hogs, 6,300. Previous week: Beeves, 3500; sheep, 15,000; hogs, 7300.

BEEF CATTLE.—Quotations: Extra, 6¾@7c.; good, 6¼@6½c.; medium, 5½@6c.; common, 4½@5½c.

FAT COWS were scarce at 3½@5c.

MILCH COWS were in fair demand at $35@75.

VEAL CALVES were scarce at 7@9½c.

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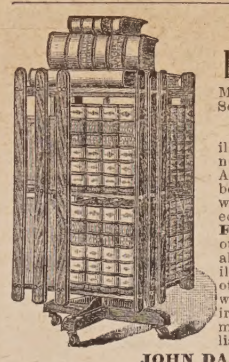

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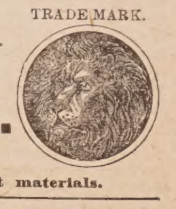

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